

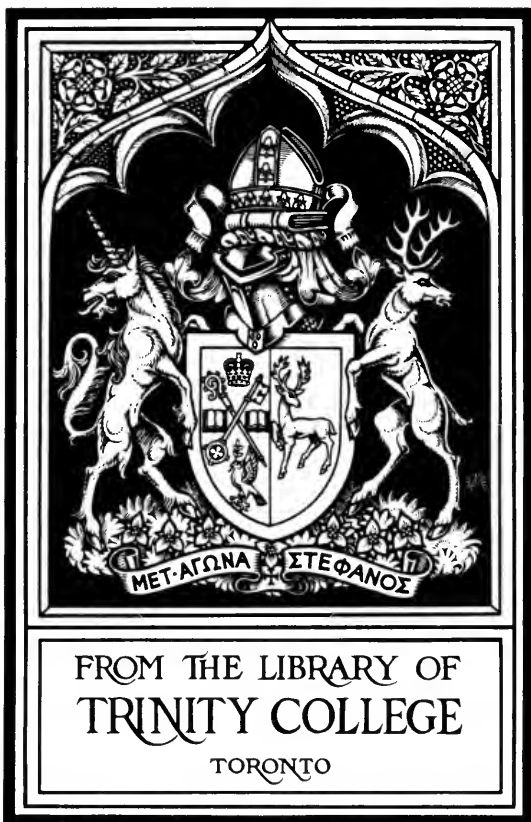
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FOUR SERMONS

Preached before the University of Cambridge,

IN THE MONTH OF NOVEMBER 1853.

BY THE

REV. HARVEY GOODWIN, M.A.,

**LATE FELLOW OF GONVILLE AND CAIUS COLLEGE, AND MINISTER OF
S. EDWARD'S, CAMBRIDGE.**

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TO THE
REV. J. J. BLUNT, B.D.,

MARGARET PROFESSOR OF DIVINITY IN THE UNIVERSITY
OF CAMBRIDGE.

MY DEAR PROFESSOR BLUNT,

These Sermons are published in compliance with a rather general wish expressed to that effect: as they were preached at your request, I cannot deny myself the pleasure of dedicating them to you. I do not desire to make you responsible for my teaching, but I venture to hope that you will find in this volume nothing of which you will disapprove.

With many thanks for benefits received from you, as a teacher in public, and a kind friend in private, allow me to subscribe myself,

My dear Professor Blunt,

Yours most sincerely,

H. GOODWIN.

CAMBRIDGE, November 1853.

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SERMON I.

THE YOUNG MAN CLEANSING HIS WAY.

PSALM cxix. 9.

“Wherewithal shall a young man cleanse his way? even by ruling himself after Thy word.”

THE Psalm from which I have taken these words is remarkable not only as being by far the longest of the collection, but also for features of a more important kind. St. Augustine tells us, that in expounding the Psalter, he put off the consideration of this Psalm to the last, not only on account of its length, but also on account of its exceeding depth: he tells us, moreover, that when urged to undertake the exposition he still shrank from the task, because as often as he began to meditate upon it, he still perceived that it exceeded his utmost powers.¹ I do not question St. Augustine's sincerity in thus

expressing his judgment, nor have I any doubt of the same judgment being expressed by the Christian student in our own days; I am sure that if the Psalm be an adequate exposition of the subject which forms its foundation, it cannot fail to contain the deep things of God: for what is its subject but this—the Kingdom, the Power, and the Glory of the Word of God? that Word which the Psalmist declares to endure for ever in heaven, and to be a light to his feet in his pilgrimage upon earth, and which therefore animates every verse of the Psalm, and gives it a divine life,—that Word of which another prophet declares, that it can never be spoken in vain, can never return void, but must accomplish the thing whereto it is sent,—that Word which has been brought home to us in a wonderful manner by being made flesh,—how should it not be, that a Psalm which is founded on such a theme as this should contain some of the very deepest things of God?

Nevertheless, as it is generally true of Scripture, that it is a stream in parts of which a child may wade, and in parts of which an elephant may

swim, so is it true of this Psalm in particular, that transcendent as its subject may be, there is no portion of the Bible from which it is easier to extract plain lessons for the right conduct of life; and I have chosen the text upon which I propose to speak to-day, because it is preeminently a plain and practical text, a text containing a plain question and a practical answer, a question moreover which must often be asked in a place like this, and in enforcing the answer to which a preacher cannot easily waste either your time or his own. If therefore I invite your attention to the consideration of a subject which can scarcely present much novelty, I shall not deem any excuse to be required; for if not new, as indeed few subjects now-a-days are, it is at least marked by the text which I have chosen as most weighty and dignified: I find a Psalm given up to the description of the triumphs of the Word of God; that Word is spoken of as the only true human rule, the only light in this dark world, as the law which it is liberty to obey and slavery to oppose, as in fact the expression of the power and wisdom and love of God; and amongst other works which

this Word can accomplish, there is one which flashes upon the Psalmist's mind almost at the opening of his Psalm, one which he introduces by a question indicating at once the importance of the work and the difficulty of doing it, and that work is the keeping of the young man's way pure: "How shall a young man cleanse his way?"—no trifling work this, which is introduced thus early and with such warmth into a hymn which declares the omnipotence of the Word of God; the place in which we find the question attests the importance of it, the answer given implies that there is no other answer. I do not wonder indeed that God's Word, being quick and powerful, should be able to preserve from defilement the young man's path through this dangerous world, but I do hold it as a circumstance which stamps with ineffable weight and dignity the subject upon which I have chosen to speak to you, that such power of preservation should have been reckoned among the chiefest things which the Word of God can do.

Now I suppose that no question can be asked with reference to a large society of young men,

such as that which is congregated in an English University, more vital than that which is asked in my text: if the question necessarily occurs with regard to any young person, in virtue of those temptations which beset him from the very fact of his youth, it is still more unavoidable when a young man is a member of a large society, when new disturbing forces are in consequence brought to bear upon him, and when moreover his own ruin can scarcely come entirely alone. This is the question which parents ask: I believe that the question—how shall my child be instructed? important as that inquiry is, does not weigh as a feather in the balance of any wise parent's heart against that other—how shall my child cleanse his way? This is the question which tutors and university authorities are bound to ask, and which I well believe that they endeavour by all feasible methods to answer, by taking care that at least no young man who wanders from the paths of holiness shall be able to lay his sin at their door. This too is the question often asked by what we call the public, sometimes ignorantly, sometimes perhaps maliciously, but which nevertheless the

public has a right to ask, and which we are bound to answer. But above all, the question is often asked in the hearts of young men themselves; indeed I should imagine that few persons can enter upon College life without the thought pressing more or less upon the mind, "How can I keep my ways pure?" some of course may be older than their years in wisdom and experience, and godly obedience may have become so thoroughly habitual that they may dream of no danger from their new course of life,—and God keep them in their integrity! though even these might perhaps do well to ponder the advice of the Apostle, "Let him who thinks he stands take heed"; others again may be older than their years in habits of sin, and be cursed with such a precocity in vice that they rejoice in their new position as an emancipation from control, and think that they will walk at liberty because they will be able to break God's commandments; and such as these will not trouble themselves with any questions about the cleansing of their ways: but still there are, I believe, many of those who come among us, by whom the question is asked and

that earnestly; anyhow I am sure that this is the quarter in which the question must be asked, if it is to receive any very valuable solution; this indeed is the reason why I have alluded to the fact of parents, tutors, the public in general, all asking, with reference to a society like our own, How shall the young men who join it keep their ways clean? I have alluded to the fact, not that I may answer by an exposition of the state of things amongst us, but precisely that I may urge the utter futility of such discussion, unless the matter be taken up by the prime actors in the whole, namely, the young men themselves: parents may ask and may sometimes have their hearts broken by the reply, tutors and governors may find their best efforts weak, newspapers may criticize and complain, but tell me that the young men themselves do inquire upon their knees and before the altar of God, How shall we keep our ways pure? and then I am sure that the answer to the question will not be very far to seek.

The answer is in fact contained in the text, and my purpose will be to shew how complete that answer is, and to exhort those whom it chiefly

concerns to take it as their rule of life. In doing this, I must observe that the expression "the Word of God" is one which must be taken in a very broad sense if we would give to the text its full and proper force ; all utterances of the Most High, however made audible to mankind, form part of that Word which is a lantern to the feet and a light to the path, and the thoughtful man may often, like the disciples in the Gospel, hear the voice of God, when the crowd standing by say that it thundered ; but there are two or three ways in which the expression may be understood, to which for the illustration of my subject I would chiefly invite your attention.

In the first place I observe, that if we restrict the expression of the text to that meaning which it so often bears, if by the "Word of God" we understand that Book which for many good reasons may be called God's Word, we content ourselves with a partial meaning, and yet it is adequate to bear the whole weight of the text. For though the primary intention of the Sacred Volume be not so much to teach men morality, as to teach them the manner in which God has

revealed Himself to us, and though a man would fall into error if he expected every particular duty to be therein described and every sin condemned, still there is in the Bible throughout, not in the New Testament only but in the Old as well, a peculiar mode of dealing with holiness and with sin, a peculiar mode of representing the relation in which God stands to ourselves, which will enable a careful student to regard its value, even as a teacher of morality, not in the light of a nursery tradition, but as a truth to which his experience bears ever-increasing testimony. The New Testament undoubtedly throws upon our duties, our responsibilities, a light entirely its own, teaching us to be pure because Christ was pure, and bringing forward His unspeakable love as an argument which will constrain men to be holy if any argument can; but I would not honor the New Testament by despising the Old, and I think that it is not difficult to shew that there are features in the older volume which justify us in speaking even of *that* Word of God as being in a most true sense a teacher and a guide.

And in the forefront I would place this great

fact, that the Scriptures from beginning to end represent God as Himself governing this His own world; God creating the world very good, and not deserting it when it had become exceedingly corrupt, but still ruling it according to His wisdom,—this may be said to be a summary of Bible history; God Himself pronounces sentence upon sin, Himself drowns the world by a flood, Himself makes a covenant with Noah, Himself chooses Abraham, reveals Himself to Israel, drives out Heathen, plants Israel in the promised land, expels them for their sins, speaks to them by prophets; this is a great lesson which no one who reads Scripture can fail to learn; he may find difficulties in details, he may wonder why this thing or the other was recorded, why this book or the other should have been included in the canon, he may involve himself in a thousand perplexities, which teachers of both the past and present day will aggravate for him if he will; but at least he can scarcely fail to perceive the continued and most emphatic assertion of this great truth, which is the ground of all religion, the strength of all morality, that God *does* govern

the earth, governs it no doubt according to rules which defy all little human theories, governs it amid infinite rebellions and strange anomalies, amid appearances which encourage the fool who looks only to appearances to say "there is no God," yet does govern it still, sitting above the water-floods and remaining a king for ever. This is the truth which above all others it concerns us to know; Nebuchadnezzar because he denied it became as one of the beasts, and it was only when he praised Him "whose dominion is an everlasting dominion, and His kingdom from generation to generation," that he was raised from his degradation and became a man again; true parable this of the spiritual condition of us all, who forfeit our high position when we rebel against God, and can only stand upright as men on the condition of doing homage to Him as the supreme Lord. And this truth, so important for us to know, the Scriptures teach, not as a dry dogma, not occasionally, not by inference, but it is the underlying ground of the whole, it is emphatically *the* truth which Scripture teaches and which men neglect, *the* truth which it concerns men to know and which

a thousand causes tend to obscure, *the* truth moreover which if a man keep continually before his eyes, he will walk through this world as God's world which must not be defiled, holy ground where he must take off his shoes, the temple of God's presence wherein no impure thing must dwell. This is the truth which underlies all Scripture;—where else shall we find it?

Moreover, it is to be remarked in considering Scripture as a guide to our feet, that it possesses a character of life which no formal treatise on morality can possess; not throwing morals into a system or defining nicely between one class of duties and another, it deals with sin as a crime against the Lord of heaven and earth, and as unspeakably awful in its consequences. The historical, the prophetic, the didactic portions of the Old Testament all agree in this; it is throughout one great homily on sin; that evil which was introduced into Paradise is seen developing itself into its results, incurring God's continued curse, and yet giving rise to the most loving and fatherly warnings. I do not now lay stress upon New Testament teaching, be-

cause scarcely any one can be found who will not acknowledge the purity of the lessons which came from the lips of Christ; I do lay stress upon the Old as a teacher of morals, precisely because the consideration of it from that point of view may give rise to difficulties and may occasion it to be undervalued; it deals no doubt with men in the infancy of civilization, and the family in whose history the greater part of its teaching is brought out was a stiffnecked people, to our apprehension and indeed to that of Moses himself a most unpromising family for the purpose of carrying out God's great plans; and therefore, if from the high point of view which Christ has given us, we look upon the imperfect laws and still more imperfect practice of the Jews, and make no allowance for our relative positions, we may easily fancy that Old Testament morals are but weak and beggarly elements. But I would have you to observe, that although the laws of God might in olden times be imperfectly kept (as indeed they are now), and though much might be conceded to human weakness, yet the teaching concerning sin is uniform throughout the whole

volume of Scripture; sin is disobedience to God, and sin is marked with His heaviest curse; God's will and character may be known more clearly at one time than another, and that which did not seem immoral under the old dispensation may appear to be so under the better light of the New—but what of that? sin was sin from the beginning, is now, and ever shall be, and because this is so, and because the assertion that so it is lies under all Scripture from beginning to end, therefore you will find sin spoken of in the Bible in a plain unvarnished manner, which elsewhere you seldom do find. He who reads the Bible feels that he is dealing with a question of life and death; he dares not mock at sin as he sees it depicted there; it would be as mirth in the midst of a city in the plague to speak lightly of that which is exhibited there as the one frightful malady of mankind. And consequently, the young man will see the danger of his way most clearly when he sees it reflected in a mirror such as this; he will perceive the falseness and cruelty of any teaching which would make him regard as trifling matters, purity, sobriety, chastity, holi-

ness; he will see there such representations of the happiness of obedience, and the misery of wilfulness and rebellion, as he can obtain nowhere else; and he will find his peculiar dangers pointed out with a plainness and honesty of speech, which is as valuable as it is scarce. Where else will he find such denunciations of the sin of disobedience to parents? where else such pithy warnings against the danger of bad company, the evils of idleness, unwillingness to receive correction and reproof, the danger of making a mock at sin? where else will he find such pathetic exhortations concerning her whose "house is the way to hell, going down to the chamber of death?"

Nor must I omit to notice the manner, in which, according to the method of Scripture, holiness and unholiness, purity and sin, come before us chiefly in the form of living examples. The first sin is the act of a being whom we recognize at once as of like passions and weaknesses with ourselves, a breach of the law of conscience, a compliance with an evil temptation; the first murder is as intelligible in its origin as any which we

can read in the newspaper now; the faith and obedience of Noah and Abraham bring before the minds, even of plain simple men, the foundations of a righteous life in a way hard to misunderstand, because they are exhibited in human acts. But chiefly, I would notice in illustration of my present subject the examples which Scripture affords of young men serving God in their youth. Take as an instance the constancy of Joseph under temptation; I do not know where you can find anything more striking and more instructive than the manner in which he broke through all the meshes of the tempter by that unanswerable question, "How can I do this wickedness and sin against God?"—it is *sin*—how *can* I do it? Or as another instance the life of Samuel, of whom we read that he "ministered to God *being a child*," and whose history is the most complete record we have of a godly childhood developing into a wise and noble manhood, and terminating in a peaceful and honoured old age. Or as another, the early years of David, whose youthful history like his person was so fair to look upon, so full of modesty

and courage and faith, and who yet has taught us by his after history the possibility of a fall. Or as another, the life of Daniel at the court of Babylon, a position of great temptation to swerve from the strictness of his religious principles, in whom, nevertheless, no fault could be found except his adhesion to the law of his God. Or once more, take as an instance those three young men, who thought lightly of the fiery furnace, when the only mode of escape involved idolatry. I do not waste your time by dwelling upon familiar histories; what I wish you to observe is, that this, the Scripture mode of preaching righteousness, holiness, and the law of God, is of all ways the most pointed and the best; no change of habits or ways of thought can ever put it out of date; Abraham and Noah, Joseph, Samuel, David, Daniel, and the rest, are true flesh and blood; in their recorded lives we find the lessons concerning God which we ourselves also chiefly need; with this advantage too, that the histories of these saints of old being bound up with our most childish memories, having become a part of ourselves in a manner which is

scarcely possible except in the case of what we learnt as children, afford us an inward spring of the most precious teaching. Never let any one persuade you to think little of Old Testament history, because those whose lives are there recorded were enjoying less light than ourselves, but rather remembering how some of the elder saints were able with such weapons as they had to strive successfully against the Devil, take heed that you do at least as successful a battle when clad in the complete armour of Christians.

What I have now said must be regarded as suggestive of the manner in which we may be brought to see the truth of that which I stated, namely that even if we should restrict the phrase of the text to signify the Bible, we should have a meaning upon which the text might securely rest, and that too without leaning solely or even principally upon the New Testament portion. There are signs of the times which seem to me to indicate, that this is a view of the subject upon which it is by no means useless to dwell; there is I think a tendency to make Christianity ashamed of its parentage, to evaporate its his-

torical elements and leave only a spiritual residuum, and to set our own purer morality free from the fetters of Old Testament teaching and practice. I will not now inquire into the grounds of this tendency, nor into the question how far it may have been aided and abetted by the well-intended but untenable theories of good men; I would rather suggest to you how that by taking broad views of the ways of God, by keeping the eye fixed upon the great features and manifest purposes of that Book which teaches more than any other His character and His dealings with our race, we may prove by our own experience the value of the Book as a monitor and guide. I have said however that I do by no means wish to confine the expression "the Word of God" to the meaning with which I have been thus far engaged; God has other ways of uttering His voice besides the medium of Holy Scripture, and some of these are so important to my present subject that I cannot pass them by. I should say, for example, that no word of God can be more clear, more audible, more imperative, than that which is spoken in the form of

parental command; Scripture recognizes the divine character of the relation of father to son by taking it as the type of the still higher relation of God to man, and the same divine character may be said to be attested by the universal conscience of mankind.² The young man therefore who would keep his ways pure must take heed to *this* word of God; strange indeed it is that there should be any tendency to neglect it; strange that the tears of a mother should ever be found less powerful than the vanities and temptations of the world; strange that it should be thought compatible with a high sense of manliness and of honour to set at nought the advice of a father or to mock at a mother's laws. Yet forasmuch as experience teaches us that this form of sin is one of the most common, that the neglect of filial duty is in fact perhaps the most fruitful source of danger to a young man's path, I cannot do justice to my subject without saying some few plain words concerning it; and I would stigmatize it as a most selfish and cowardly sin; there is nothing manly or high-spirited in it; the manly thing is to submit oneself, the brave

man is he who subdues his own heart; and especially in the case of those who add to the right of claiming obedience the strong ties of gratitude, those who have borne with our weakness and watched over our infancy and taught us our first lessons of religion and of duty, there is a title to love, honour, and respect, which none else upon earth can have. Therefore of all those words of God, by taking heed to which a young man may keep his ways pure, I would not place any before those which are spoken by the mouths of parents; nor do I believe that there is any better guarantee for a young man walking in the fear of his Father in heaven, than the earnest desire existing in his heart to love, honour, and obey his father and mother upon earth. Need I remind you how all holy Scripture is built upon this view? Need I tell you of the curse of Ham in patriarchal times? Or need I remark how that when a nation was chosen by God to receive special revelations of His will, to be witnesses for the worship of Himself, and in due time the evangelists of the world, the national existence of that people was made to depend

upon the honouring of parents, in a manner only inferior to that in which it depended upon honouring Jehovah Himself? Or have you never observed how the didactic portions of the Jewish Scriptures lay stress upon this great foundation of morals, how the most fearful mischief is threatened to those who dishonour father and mother, the raven and the eagle described as the tormentors of those who despise the one or mock at the other, as though the instinct of God's wildest creatures would rise up in judgment against the breach of His most sacred law? Testimonies these, which are infinitely valuable, not because they prove filial obedience to be a duty, for of this we require no proof, but because the manner in which the fifth commandment runs through and through the Scripture may help us to form some notion of the breadth of the commandment and the extreme necessity of observing it; testimonies too, which become brighter still when seen in New Testament light, when we find the precept of Moses taken up and expounded by an Apostle, strengthened with a new and Christian argument—"Obey your parents *in the*

Lord, for this is right,"—above all strengthened by most divine and wonderful example; be it never forgotten by those who would set at its right value the duty of honouring father or mother, that the veil, which in Gospel history hides from us the boyhood of the Lord Jesus Christ, is raised once and once only, and that for the purpose of shewing how the Saviour by His own example gave a new and quite infinite sanction to the "first command with promise."

And thus the word of God written in the Scriptures gives the clearest expression to the word of God spoken in our own hearts. I might indeed have treated of duty to parents as one of the prominent lessons which the Bible teaches us; but I would rather place this law upon a foundation of its own; the Scripture may invest the filial relation with a more awful character than it would otherwise have had, doubtless it does, doubtless He who is revealed as a *Son* and who came to "be about His Father's business," not to do His own will but the will of the Father who sent Him, has thrown a new and most solemn light upon the filial relation; but still the message

of God to us is clear enough in itself, he who dishonours father or mother will need no Scriptures to condemn him, he who does not recognize in the voice of his parents, in their early teaching, their loving advice, their tender solicitude, the Word of God spoken to his soul, will hardly listen to any other; no argument from Scripture can be expected to touch the conscience of him, who has before him a plain duty and who does not perform it.

In like manner I would venture to claim for that voice within us, which we call the voice of conscience, the title of a word of God. I do not enter into any discussion of the precise nature and limits of this voice; but I shall assume, that to which I believe that Scripture, experience, and philosophy alike bear witness, namely, that there is a voice within every man which gives an answer to the question, Is this right or is it wrong? a voice which speaks not so much of judgment to come, as of the quality of actions whether they be good or bad, a voice which protests against sin not only as bringing future ruin, but as contrary to man's highest instincts and aims. It is

clear that a voice such as this corresponds in a remarkable manner to the descriptions given by David of the Word of God; it is in a very full sense "a lantern to the feet and a light to the path," it is that to which a man must by all means take heed if he would keep himself pure, it is that which if we have not quite despised we may entreat of God to bring us back again, though we may have "gone astray like a sheep that is lost." Hence I call this voice a voice of God, and in some sense the most important of all voices which speak to us, because if it be not heard all voices from without will cry in vain. I know that the Word of God thus spoken may be perverted as all other words may, I know that many things which assuredly God never spake may be justified by an appeal to the fancied utterances of conscience, I know also that it ceases to be a safe monitor when the heart is not kept with diligence, and motives examined and actions weighed; but after all we must assume that men have a testimony within them on the side of God and truth, we must refer to their own sense of right and wrong, we

must believe that the voice which spoke within Adam and Eve speaks within their children still.

I might in further illustration of the text call attention to the manner in which God speaks by the ordinances of the Christian Church, and by the voices of His Ministers; or I might refer to the manner in which He speaks by the ordinary course of His Providence, and sometimes by events of a more personal character, in which those most concerned may perceive clear indications of His will and of their own duty; especially I might refer to that most transcendent of all senses in which the expression of the text can be used, according to which we speak of "the Word of God made flesh;" all other words seem as nothing, when we regard Him, who was emphatically THE WORD, coming and dwelling amongst us; and when God, who had spoken in other ways to mankind, finally spake in this new and living way, making His divine will audible from human lips, then indeed it must be confessed that no additional distinctness could possibly be given to that Word which God desires us to hear and to obey.

· But I forbear to enlarge further upon that part of the subject which has hitherto occupied our time, because I wish to lay stress upon that which is most emphatic in the text, namely, that the word of God however spoken, whether by Old Testament or by New, whether by parents or human authority, or by the voice of conscience, or even by the lips of Christ Himself, is only effective as a guide to the young man's way when he "*rules himself*" in accordance therewith. The Bible version gives the text under the form "*taking heed* according to Thy word;" either form contains sufficiently strongly the point upon which I desire to lay stress, namely, that the purity of the young man's way depends ultimately upon the young man himself: God forbid that he should fight unaided against the enemies of his soul! he who is dubbed the soldier of Christ fights with Christ as the Captain of his salvation, he who is baptized with water and the Spirit may live in the faith that the Spirit will ever help his infirmities; but still the work which a young man has to perform is no work for a sluggard, rather is it

one in which he will certainly be found weaker than his enemies, unless he take good heed to his ways. For this is to be noted, that those features which form the most beautiful part of youth, are also those which make the time of youth the most dangerous period of life; the openness of heart, the readiness to be led by companions, the merriness of temper, the elasticity of spirit, the inexperience of the world, the tendency to believe that all is what it seems, all these and the like characteristics which give to youth its most rosy colour, do also make it a time of peculiar peril. I would not say that our younger days are more likely to be sinful than those of after-life, each period has its own sins, and perchance the faults of later years though less prominent may be more hateful in the eyes of God; but the difference is this, that the young man has in a special sense his choice to make; like the head of his race he has a combat to undergo, and the complexion of his future life will depend very much upon the manner in which he comports himself in the struggle. And what I would wish each young man to do is

this, to believe, as well he may, that the enemies of his soul are real and very deadly; the *world* is a real enemy, the temptation to set the affections on things beneath, not on things above, to have the mind choked with worldly ambition, the eyes dazzled with the sight of "the kingdoms of this world and the glory of them," this is a temptation of which every one will confess the power, of which almost all must have experienced the danger; the *flesh* is a real enemy, and an enemy in the camp, one moreover which will assail us in the most insinuating and treacherous disguises, and which especially finds strength and support in the ardent temperament of young blood; the *devil* too is a real enemy, never believe that the devil is a fiction, but regard him as the most awful of all facts; if you want a proof that Satan is something else than a personification of evil thoughts within, look at the history of the Lord in the wilderness, no evil thoughts there, nothing within corresponding to the suggestions from without, a pure spring the mind of Christ which no disturbance could defile, yet Christ was led up into the

wilderness and there was tempted by the Devil. Here then I say are real enemies, and who shall overestimate their power? look at the havoc they produce, and then say; see how they pollute this Christian land, how successfully they contend with all civilizing and Christian influences, how fearfully they withstand that regeneration of the human race which we trusted that Christ's coming would have brought about! Young men! these are real enemies if any there be, and that was God's truth in which you were baptized, when you were pledged with the sign of Christ's cross to fight against them; all that I desire to impress upon you is, that you can only fight successfully by *ruling yourselves* according to the Word of God; and let me beg of you to mark those words *ruling yourselves*, implying, as I conceive, that constant drill which makes the soldier, constant discipline, constant attendance upon the ordinances of God, constant energy in doing good; *not* implying a few good resolutions now and then, *not* implying mere religious fits; fits of exercise never yet made a soldier, and fits of religious feeling will never make a soldier of Christ.

And let me press upon you, my young Christian Brethren, not as a thing which you do not know, but as a thing which you are liable to forget, the effect of your conduct now upon the character of your after-life. I believe, nay I suppose that every one believes, that the years which you are passing now are the most momentous in your lives, the time when habits for evil or for good are chiefly formed, the period of the annealing of your minds before they are brought into active service; and it is impossible to believe this without feeling a corresponding desire to say some word of counsel which may not be immediately forgotten. Passing over then more ordinary topics, I will allude to a view of the subject which applies in a certain degree to young men in general, but preeminently to you: when I speak to young men from this pulpit, I speak to those who will in an especial manner influence their brethren, the greater number will probably be Ministers of the Gospel of Christ, and all must, by their education, their talents, their position in society, be to a great extent teachers of the next generation; when therefore

the question comes before you, whether you shall rule yourselves according to God's word or no, the answer embraces other interests besides your own; you above all others are bound to keep your ways clean for your brethren's sake, because in time of disease one man's impurity may be his neighbour's death. This is manifest if you fall entirely from serious thoughts and give yourselves up to godless ways, but suppose this not to be the case, suppose a young man to take no heed to his ways here, and yet afterwards to see his folly and endeavour to retrieve what he has lost; you cannot have a more favourable case, and yet even here is there no loss? no mischief done? beyond doubt there will in general be great loss, great mischief; and chiefly in this way, you will commonly find in such cases a want of stability, a readiness to adopt extreme opinions, a tendency to a onesided view of truth, an absence of that quiet, almost unconscious obedience, which will result from having ministered to God as a child and lived continually in His Temple. I lay down no limits to the grace of God, and there may be instances of men whose

very fall may have been overruled for good; but certainly, as a general rule, the carelessness, the idleness, the impurity of the ways of young men, who are soon to influence their brethren, is a calamity extending far beyond themselves; and I press this upon you therefore as a very solemn view of the subject; you are all looking forward to doing active service on behalf of your country, and God give you help in doing it! there is abundance of work to be done, ignorance to be taught, vice to be suppressed, high principles of honour to be maintained; what is your preparation for the work? it is to *rule yourselves* according to God's Word, and so to keep your own ways clean.

Here then I leave the subject which I have ventured to bring before you to-day; I say *ventured*, because it is a homely subject for a learned audience, and yet as I persuade myself very far from inappropriate. It is a subject too upon which I was especially desirous of speaking at this time, when so many have recently joined our body; I think it well that some of you should remember, that one of the earliest ex-

hortations which you heard here was one concerning the danger of your position and the extreme necessity of taking heed to your ways. Young men can of course neglect such exhortations if they will, they can laugh at instruction and despise rebuke, they can give up to the service of sin those bodies which Christ has redeemed and which the Holy Ghost has taken as Temples for Himself; but if they do, it will be well for them to consider that young men will one day become old men, and that then perhaps it will be with a bitter feeling of remorse that they will say, "O that I *had* taken heed! O that I *had* kept my ways pure!"

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God; through Jesus Christ our Lord. Amen.

SERMON II.

THE YOUNG MAN IN RELIGIOUS DIFFICULTIES.

ROMANS xv. 13.

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.”

I DEVOTED my sermon last Sunday to the consideration of the manner in which a young man may cleanse his way, and of the great diligence which is needed in order that his life may be Christlike and pure. I propose to-day to speak upon a subject of scarcely inferior importance, namely, the danger of a young man making shipwreck of faith, and the best mode of avoiding the danger. I spoke of a young man keeping his ways pure, because I know that we live in a world full of manifold temptations, and that no man can escape temptations, though he may by

God's help overcome them; I speak now of a young man keeping his mind proof against doubts and difficulties, because I know that it is impossible for a person of an educated and reflecting mind to come to man's estate without having to encounter many such spiritual enemies. If it were likely that a Christian of education could pass through life without having the grounds of his faith and hope severely tried, it might possibly be expedient to leave such a subject as this untouched; but it would be affectation to pretend to think this likely; no one can read the ordinary literature of the day, without feeling quite certain that the great majority of the young generation must undergo severe trial in the matter of their religious belief; no one can have watched the general stream of thought, without observing that there is in it a current of very considerable strength, setting in a direction opposed to that which we hold to be the river of life flowing from the throne of God and the Lamb.

It is no new thing that this should be so; the publication of volume after volume of Christian Evidences, the foundation in this University of

offices for the express purpose of opposing inroads upon the faith, are witnesses of the conviction that the habitual condition of the Church is that of a city in a state of siege; changes arise from the invention of new tactics and implements of war, the war itself is as old as the time of Christ. In the time of our Lord the difficulty stood upon the ground of Jewish prejudices, and Christ was said to have a devil and be mad; in the time of the Apostles there were two classes of difficulties, those of the Gentile to whom the cross was folly, those of the Jew to whom it was a stumbling-block as before; but the cross proved its truth and its power by its triumphs, and Christianity became the religion of the empire; then for a long series of years the chief evils of the Church were of another kind, not speculative but practical; it is altogether beyond my scope to discuss that portion of the Church's history, I only desire to notice that when after a long period of stagnation the intellect of Christendom began to stir again, the question of the truth of the Christian revelation was one which early occupied men's minds. It would seem indeed as if the discus-

sion of this important question were a necessary accompaniment of energetic life in the Church; so at least it always has been; and we cannot hope to live in an age of so great intellectual activity as our own, without having to deal with an abundant share of speculative Christian difficulties.

Now let me explain the method which I propose to adopt. I am not intending to give a lecture upon evidences; I am not about to speak to you as unbelievers, but to address you as Christians; I cannot however speak upon the assumption that all religious difficulties are to be ignored, I wish candidly to admit that such difficulties exist; and admitting this I wish if possible to say something which may help those who are battling with such difficulties, to find "joy and peace in believing." I would have no man to hoodwink his intellect because he thinks it safer to do so, I would not desire that any person should have peace at the price of honesty, better to be harassed by all the demons of doubt than to sacrifice candour and the love of truth; but I am sure that God never intended doubt to

be the normal condition of His children, He gave us a revelation of Himself in Jesus Christ in order that we might not doubt but might believe and live; belief is emphatically *the* frame of mind which Christ came to make possible; there had been doubt enough before, darkness in which men wandered with little light to their feet, but when the brightness of the glory of God was made to shine forth from the face of Jesus Christ, then the age of doubt was past and the age of faith was begun. What I desire then to enforce is this, that belief is the healthy state of mind, and doubt the diseased; the position of a Christian is that of a man who owns Christ as his Lord, a man who sees God as revealed in Him; there may be portions of the history of Christ's life which he cannot explain, he is willing to admit that there are abundant mysteries connected with his faith which he is not able to fathom, but he sees overwhelming reason for admitting Christ to be the Son of God, and in believing this he has joy and peace and hope. His position in fact is not that of a man who holds an opinion, but of a man who believes, he

stands not upon a probability but upon a Creed, and when a person seeks baptism into Christ the spirit of the profession which he makes is that of living and loving allegiance to a personal and divine lord. Now I think that it will be admitted that this state of faith and allegiance, if it can be honestly had, is much to be desired, that believing is in the nature of things a condition of peace, unbelief a condition of unrest; and because I know that there are those who are afflicted by the spirit of doubt, who yet would be glad to forget their doubts if they could, I will consider the possible grounds of them, in order that we may be led to discover how by God's grace they may be removed.

And in doing so I shall specify several sets of conditions, with which the power of scepticism will be found to vary, and upon which therefore scepticism itself may be concluded in many cases more or less to depend.

(1) In the first place, a sceptical tone of thought may be the result, not of the doubter having found some flaw in the Christian argument of which believers are ignorant, but of a particular

course of education, of a particular class of reading, or of the society of a particular class of persons having given an unfavourable bias to the mind, or exaggerated admitted difficulties. Suppose, for instance, a young man to have been brought up in the midst of very extreme narrow bigoted religious views, I care not of what particular complexion, but suppose that his mind, which has naturally an elastic generous tone, has been cramped by bands of human systems, and that instead of being encouraged to view his Christian position as that of one whom God has freely loved and adopted as His own child, to whom God has made Himself known through the incarnation of His eternal Son, he has been compelled to see the Christian revelation through the eyes of some extreme party commentator, or to identify it with some untenable system which human ingenuity has devised; what wonder if when the mind can no longer be held in thralldom, and it sees the weakness of the system into which it has been forced, it should go by a natural recoil into a condition of doubt and unbelief? Have we not in fact had a fearful example of this recoil upon

a gigantic scale? Every one is familiar with the terrific outbreak of unbelief which attended the great revolution in France; an outbreak by no means hard to explain; in that case human minds had been held in chains, Christianity had been identified with a system palpably full of deceits, at length a general emancipation was proclaimed, men were to think for themselves, a tremendous reaction took place, and universal infidelity seemed to settle upon the land: a picture this, I conceive, upon a large scale of that which often occurs in miniature amongst ourselves; a young man has been brought up to connect Christian belief with some particular theory, to make faith in Christ identical and synonymous with belief in some particular theory of inspiration, some particular theory concerning the Bible, some particular theory of divine decrees, or the like; as he dwells upon these things his mind rebels; he thinks the rebellion sinful, and tries to subdue it; a terrible conflict ensues; peace in believing there is none for him; at length he meets with some teacher or some book which seems to yield him the help which he needs; and as he ponders

the new teaching the fetters which bound him give way, and he finds himself in the miserable freedom of unbelief.

(2) Therefore I think that every young man, who finds himself haunted by doubts and temptations to unbelief, should consider how far such doubts may be due to peculiar conditions of his own mind, and whether it may not be true that the difficulties which he finds are not difficulties in believing in and loving the Lord Jesus Christ, but difficulties in giving assent to some system which human ingenuity has built up. In like manner he is bound to consider how far his own personal temperament is connected with his sceptical tendencies; some persons are constitutionally more liable to doubt upon all subjects than others; some minds are practical, others are characteristically speculative; one mind will meet with difficulties which it cannot explain and will say—there the difficulties must be, they do not touch my practical life, I am bound to work, I am not bound to explain³; another mind, in contemplation of precisely the same difficulties, no more and no less, will say—I cannot doubt,

I can have no peace without proof; and thus two men, having before them the same religious difficulties, will go on, the one having peace in believing and working while it is day, the other tossed about in anguish upon a sea of speculation and looking for a light which he cannot find. A person then who feels his mind thus disturbed would do well to consider, that the difficulties, which to his mind appear to establish the impossibility of resting upon the Gospel of Christ as God's revelation of Himself, may perhaps be familiar in all their length and breadth to others who notwithstanding *do* rest upon Christ in perfect peace; any mere difficulty, short of a demonstration of the falsehood of the Christian revelation, though of course objectively the same however regarded, may yet subjectively be of very different value to different minds, a mountain to one, a molehill to another; and a young Christian might perhaps find that if he could submit his difficulties to a mind like that of Butler, Butler would admit to the full extent the force of the difficulties, but would utterly deny their right to shake the loyalty of a Christian to his Lord.

(3) Again, the young Christian is bound, in justice to his own spiritual peace, to take into consideration the fact that he *is* young. As youth is a special time of trial of moral principle, so also is it the chief period of trial in the matter of religious belief; then it is that the real difficulties of his position as a believer in Christ first came before him, and from the very fact of the novelty of his situation he is likely to draw false conclusions as to their magnitude; a person newly introduced to the wonders of mountain scenery, seldom forms any just estimate of the height of the peaks which encompass him, and I believe that many Christians, who in their younger days have been sorely tried by doubts concerning the religion in which they have been educated, have afterwards looked back upon the difficulties which troubled them, and have been astonished at the thought of having been disturbed by anything so apparently small. I do not of course desire that a young man should say that he believes what he does not believe, merely because he is young; but I think that he is not only justified, but bound

to reserve his doubts, to admit with all modesty that his own inexperience, and consequent inability to take a full symmetrical view of the faith, may be the reason why certain difficulties seem appalling to him, which do not seem so mighty to men older and wiser than himself. There is no dishonesty in this, because it is admitted on all hands,—Bishop Butler admits it, and he is a host in himself,—that difficulties do exist, that is, that the truth of revealed religion does not rest upon formal mathematical proof; and I am not advising a young Christian to deny the difficulties, but to reserve the question how much they are worth until he has had more time to take a deliberate survey; I would have him to walk about Zion and tell the towers thereof and mark well her bulwarks, before he concludes that every apparent crack in her masonry is a practicable breach for her foes.

(4) Moreover, I would have you to remember, that mind and body are so intimately bound up together, that the one affects the other in a marvellous degree. Therefore a young person, who finds himself afflicted with mental difficulties

in the matter of religion, would do well to consider, whether bodily weakness may not have more influence upon his spiritual condition than he might at first imagine; in some cases it is a palpable fact, that religious infirmity is but the reflexion of bodily ailment; I cannot say how often this may be so, but I would not that those hearts should be made sad which God hath not made sad, and I think that each person, who suffers from internal religious conflict, should examine how far he can trace a sympathy between his body and his mind, should observe for instance, whether he has not found it to be true that doubts which have oppressed him when his body was weak have vanished with health, or that fears which he has felt in solitude when his mind has been depressed, have all disappeared when he has looked them in the face in the company of some true Christian friend. The story of our blessed Lord in His temptation in the wilderness may be sufficient to prove, that Satan knows well how to take advantage of bodily suffering, or of painful external circumstances, to shake our spiritual loyalty.

(5) Once more, a young man is not in a condition to take the measure of his religious difficulties, unless he has first examined into his moral conduct. In a question which is essentially moral, in which by the nature of the case mathematical proof cannot exist, and of which the Lord Himself stamped the character when He said that he who would do God's will should know of His doctrine whether it were human or divine,—in a question of this kind it is manifestly impossible to estimate the difficulties which beset the search after truth, unless it be first understood that he who searches is endeavouring to know God's will and to do it. If a man wishes to give the rein to his appetites, and hates the restrictions which religion puts upon him, if he thinks that to walk at liberty means to break God's commandments and not to keep them, then he will easily find twenty good reasons for treating the Gospel of Christ as a fable of priests; difficulties, which the most faithful might allow to exist, will assume colossal proportions when seen through the hazy medium of the world and the flesh, and difficulties which do not exist will

be conjured up abundantly by the father of lies in order to sop the conscience of each willing servant of sin: with these cases I do not pretend to deal; it is useless to talk of the spiritual difficulties of those, who have not overcome the first fundamental difficulty of wishing to walk with God; it is idle to speak of the religious doubts of those who, have *no* doubt as to the expediency of serving sin: such persons may say, that if the Christian faith rest upon evidence, they ought to be able to judge of the evidence, but no unholy man was ever yet made holy by mere force of evidence, Christ preached "*Repent ye, for the kingdom of heaven is at hand,*" and we too must preach repentance as the first indispensable condition of citizenship in that kingdom.

I shall probably be told, that in throwing out of consideration this last source of scepticism I have in reality got rid of the whole question; I shall be told, that all real sceptics are sceptics from moral causes, that questions concerning the truth of revelation are merely excuses for licentious life, that freeliving is cloked by freethinking,

and that consequently the true way of meeting religious doubts is by indignant and solemn reproof. I dare not however assent to this view, I should belie my deepest convictions if I did so. Though I make no question as to the great probability of error in life leading to error in belief, and though I deem it waste of time to discuss the speculative difficulties of a man who has placed the great bar of sensuality and self-indulgence in the way of simple Christian faith, I would not venture to assert that all religious difficulties can be traced to this evil root; I do not think that such an assertion could be supported either on grounds of argument or by an appeal to facts. Nay, more than this, making allowance for all those cases which I have considered, I feel bound to admit that there is a remainder for which I have in no way accounted; I mean that there are persons, who are harassed by doubts, who, after an honest examination of all the cautions which I have suggested, would be able to say that they believed no one of them to touch their own case. Do I let down the dignity of the Christian faith by this admission?

I only admit that faith *is* faith, and that being faith it is *not* demonstration, but rather the substance of things hoped for, the evidence of things not seen⁴; I only admit that the most clearsighted of us all see with a glass darkly, and that when we speak of heavenly mysteries we speak as children with imperfect babblings. Do I give an advantage to an infidel? none to him who is an infidel willingly, none at least which he does not believe himself to possess without any concession from me; but to him, who feels the tendencies to infidelity in his mind, and who would fain escape from them, who desires to be loyal to Christ but finds his loyalty shaken by intellectual difficulties, I believe that I do give an advantage, and I give it with all my heart. I give him the advantage of the admission, that loyalty of heart may consist with many difficulties unexplained, and I encourage him to love the Lord Jesus Christ with truest heartiest affection, though like the apostles he may have sometimes to listen to the caution, "What I do thou knowest not now, but thou shalt know hereafter."

In truth, I would never admit a man to be an infidel unless he gloried in the name himself; I would ever believe that my brother was at least touching the hem of Christ's garment, although Christ alone might know of the touch. A man may easily be a smooth-tongued professor of belief in Christ, and may be an infidel in life, and so may betray Christ while he kisses Him; and a man may go heavily for many of his days, scarcely knowing whether he has any right to his Christian name, who yet may be loyal in heart; and I believe that there are not a few in these days, who have been taught to believe in Christ and who desire to believe in Him, who yet have their minds sometimes grievously disturbed by the portentous thoughts which roll within them, and which they find themselves unable to control.

In order that I may illustrate this point, and in order also that I may shew by example the nature of real faith and of real infidelity, I will refer you to some actual cases taken from the Gospel history.

The first shall be that of him, who is *κατ' ἐξοχήν* the sceptic of Scripture, the Apostle

Thomas. It is familiar to you how boldly he expressed his doubts, how he demanded the evidence of sight and touch, how he declared that unless he should see the print of the nails and put his finger into the print of the nails, he would not believe; it is also familiar to you how that Christ had compassion upon his infirmity, and how the Apostle was convinced and expressed his conviction in the most loyal terms of worship; you will remember too that Christ did not praise the Apostle's hesitation; but while He gave him the evidence he demanded, gave him also a reproof and concise lecture upon evidences, "Thomas, because thou hast seen thou hast believed, blessed are they who have not seen and yet have believed." To all this well-known history it is only necessary in the most passing manner to refer; the points upon which I wish to lay stress are such as these—what was the real nature of S. Thomas's doubts? what was the character of S. Thomas himself? was his scepticism a fault of the head or of the heart? Possibly enough might be found in the history itself to which I have referred to enable us to solve these questions; but happily there is

one recorded passage in the life of S. Thomas, which relieves us from all difficulty, and throws upon the tale of his doubts precisely the light which we require. The passage is recorded in that chapter of S. John, which contains the story of the resurrection of Lazarus: there we read, that when Lazarus was sick his sisters sent a message to Christ, that two days after receiving it the Lord proposed to go into Judæa that He might see His sick friend, that the disciples endeavoured to dissuade Him from His purpose, that they found that their Master had weightier business in hand than they had supposed, and that He was determined to go. And now, who shall be the first to follow? when Christ is about to throw Himself into dangers from which there seems no likelihood of escape, who shall declare the determination of the disciples not to desert their Lord? Why, this same Apostle Thomas! “Then said THOMAS unto his fellow-disciples, Let us also go, that we may die with Him;”—no mere sceptic this, but a man of right loyal heart, a man who upon one occasion was troubled with intellectual doubts, thought that there was a deficiency of

evidence, and refused to believe the report of a miracle, but a man who wanted no evidence to induce him to give the last proof of attachment to his Master by going with Him to death! Do you wonder that Christ should have stooped to the infirmities of so loving a disciple as this? do you wonder that He dealt gently with doubts, boldly declared as they were, of one concerning whose loyalty of heart He had once had such affecting proof? To me the history seems to be a lesson for Christians in all times, teaching them that if they be ready in practical life to follow Christ wheresoever He Himself goes, then in the dark hour of religious difficulty He will have compassion upon their infirmities and lead them into the light of His own truth.

Another case I cannot omit to notice, and that is the infidelity of S. Peter. Different as it is from that of S. Thomas, being in fact not a story of scepticism but of a peculiar form of infidelity, and being therefore not wholly apposite to my present subject, there are nevertheless some features in it which are too valuable to be omitted. Here we have the case of a man driven

into a temporary desertion of his faith by the influence of fear, a man who will say that he does not know Christ because he dare not suffer with Him; there are probably many instances of denial of Christ in these days quite analogous to this, but the consideration of them lies beyond my present scope; what I wish chiefly to notice is the manner in which S. Peter was brought back from his infidelity, and the treatment which he afterwards received from the hands of Christ. It was the *look* of Christ then, which recalled Peter to himself and snapped the cords with which Satan was binding him; Jesus *looked* upon Peter and then Peter remembered His words, and bitter tears of shame shewed how piercing the look was. Remember too that Peter was that apostle for whom Christ prayed that his faith might not fail; in the sifting of the disciples by Satan, Peter was the one, whom, notwithstanding his boldness and his boasting, Christ knew to be most in need of help; and who can say how many disciples in these days have the same support in their weakness, the same guard against their faith failing? But chiefly remember the

manner in which Christ before His Ascension examined S. Peter concerning his faith; the threefold question corresponding to the threefold denial; and what was the burden of the question? "*Lovest thou Me?*" a question for Peter's *heart* to answer, and valuable for my purpose as suggestive of the truth, that love towards Christ may sometimes constrain, when evidences may fail.

But now let me come to my third and last case; it is one which I especially desire to contrast with that of S. Thomas, it is the case of Judas the traitor. Not Judas the sceptic observe, but emphatically Judas the *traitor*; if he had been a sceptic, I think that Christ would not have pronounced upon him that severest sentence which ever came from His lips, namely, that it would have been well for him if he had not been born,—no, the damning character of his conduct consisted in this very thing, that he had *no doubts*, not a sceptic or intellectual wanderer he, but a man who with all the tokens of his Master's love fresh in his mind, having walked with Him as a familiar friend, partaken of His last Supper, nevertheless loved money more

than he loved Christ, and thought it no shame to say, "Hail! Master," and kiss Him, while he gave Him over to those who sought His life. Now here I admit is infidelity, for which there would seem to be no balm in heaven or in earth, an infidelity not of head but of heart, a moral delinquency which no look of Christ could correct, no touch of His risen body could heal, which could not lead to tears of penitence, but only to remorse and self-destruction. I wish to judge no man, not even Judas; but I think that we are bound to take warning from his history, and to see in it a picture of that kind of apostasy from which we have no right to expect a return; and contrasting the case with that of S. Thomas, I would say briefly, that S. Thomas loved Christ and that Judas loved Him not, that S. Thomas was loyal even unto death and that notwithstanding this he fell into a condition of transient scepticism; it was by no wilful desertion of Christ that he did so, by no shrinking from duty, by no base love of the world or of self; I do not justify S. Thomas in his scepticism, but his were honest doubts,

and Christ relieved him from them: Judas on the other hand left Christ advisedly, not because he was a sceptic, but because he was a traitor,—not because his intellect was puzzled, but because his heart was rotten and bad,—the light of Christ did not to him undergo an eclipse because some film of human infirmity obscured his sight, but he rushed into utter darkness of his own accord; in short, his spiritual ruin seems to be described in a figure by those words of S. John, in which the evangelist relating the final separation of Judas from the company of the faithful and from the light of Christ, says “he went out,—*and it was night* ;” night! night indeed!

These examples will shew, better than any descriptions of my own, the kind of distinction which I wish to draw between moral and intellectual scepticism; I wish young Christians to see, that intellectual doubts will, especially in an age of inquisitive thought like our own, of necessity meet them in their Christian path, and that the very first disciple who was so troubled was one of the Apostles themselves. Moreover, I

would have them to remember, that just in proportion as God has blest them with keener intellects and given them greater advantages of culture than their fellows, in the same proportion are difficulties more perceptible to them, and they may be called upon to do more severe battle with the enemy before they can find peace in believing; but if a man walk with God, God will walk with him, and perhaps some like S. Peter are more sorely tried than others, in order that when they are converted they may pity and strengthen their brethren. Those words of Christ to S. Thomas are still true, "Blessed is he who hath not seen, and yet hath believed;" happy is the man who has never had his loyalty to Christ shaken, who has never known what it is to pass through the dark valley of the shadow of doubt, or himself alone upon a sea of difficulties to find it growing dark and Jesus not with him; but if he is happy who has never suffered thus, he also is to be pitied who has; he, more than almost all other men, has a claim upon our sympathy, and ought to have our most earnest prayers that his faith may not fail.

And the pressing need which the souls of men have felt in our own days, has been demonstrated by the curiously opposite directions in which men have gone for help. On the one hand, not a few have found as they believe the solution of their difficulties in the abandonment of the distinctive features of the Gospel; not being able to deny the historical existence of Jesus of Nazareth, and not wishing to deny the extreme beauty of His character, they have placed Him in the first rank of heroes, and have reduced the history of His life to quite human proportions; it is not my purpose to examine the means by which this has been done, though it is obvious to remark that the manner in which each rationalistic scheme has destroyed its predecessor is a ground for supposing that that now in vogue is probably ephemeral and will in time make way for newer methods; I only allude to this refuge from Christian difficulties, for the purpose of recognizing in it a significant fact to be used by wise men as an indication of a deep spiritual need. But while some betake themselves to a refuge of this kind, others seek relief in quite

an opposite direction, namely, in the notion of an infallible human authority: doubts of course cease under such treatment as this; whether it be not rather a process of opium for the lulling of pain than a treatment tending to ultimate health, whether it be not rather a driving in of spots which a skilful physician would handle in quite other ways, and whether the fallacy of the process be not visible in the paralysis of some great minds which have tried it,—these are questions with which I will not now concern myself, because here as before I wish to regard the phenomenon of men of high talent and cultivation seeking rest in the Pope⁵ as a sign of the times which we may not venture to neglect. And the strange thing is, that men of apparently the same conformation of mind and the same kind of education, go sometimes in the two opposite paths; you would think, that you would be able to say, in the case of any man whose habits of thought you knew, into which path he would turn, if he betook himself to either; but experience seems to shew that you would probably be mistaken in your judgment, and we have

found in reality men of the most cognate minds taking refuge, the one in Rationalism, and the other in Rome.

These things, Christian Brethren, are matters for us to ponder and reflect upon; and they can hardly fail to make it the earnest wish of a preacher in this place to give help, be it never so small, to his younger brethren in a struggle in which they may possibly be engaged. Speaking generally, I should say that the best guide which a man can have is that plain broad view of God, Father, Son, and Holy Ghost, which he learned in childhood, and upon the faith of which he was baptized. The revelation of God which the Apostles' Creed contains, God making Himself manifest in human flesh, sympathizing in our wants, bearing our infirmities, dying a human death, and moreover, pervading the world by His Spirit, and so holding communion with us and making us fit to be with Him,—this revelation seems so to appeal to our highest reason, and so to exhaust all the grounds of gratitude and love, as to give an anchor to the soul sure and steadfast. And what I would recommend a young

Christian to do is this, not to fix his attention too much upon this or that detail, but to take broad views of the Gospel, and endeavour by gaining the proper point of sight to avoid apparent distortions of the picture which God has given us of Himself. Remembering always, that this life of ours is essentially a practical thing⁶, and that many a difficulty therefore may disappear under the effect of Christian discipline and of practical piety, and that frequently things which when we think upon them seem too hard for us will become easy and clear when we come into the Temple of God. Remembering too that doubts *are* doubts and not demonstrations, and that nothing less than a proof of the fallacy of our Creed can form a logical ground for demanding the giving up of our allegiance to Christ.

And avoid I beseech you, young Christian Brethren, that coxcombry of intellect which would lead you to pretend that it is a matter of indifference to you on which side the Christian argument lies, and to imagine that it is a mark of a genuine love of truth to sit by and watch the scales of Christian evidence, prepared to adopt

with impartiality that which on the whole preponderates; if it be the duty of a man of philosophic mind to listen with feelings unstirred to an argument whether his mother were an adulteress, then I will allow that it is also a mark of the same high character of mind, that a man should discuss as an indifferent matter the question, whether the faith in which he has been nurtured be false, whether Christ whom he has been taught to love as the divine redeemer of our race be at the right-hand of God, still sympathizing with all our infirmities, or whether He be—that which I will not venture to name. No—the feeling of love and loyalty to Christ ought to be too near the heart to admit of this, and it is no mark of weakness of intellect if a man should confess, that he who deprives him of his faith in Christ makes a void in his heart of hearts, which nothing upon earth can fill.

I believe however that this perversion of the principle of proving all things and holding fast that which is good is not the prevailing danger of the present day; I believe rather that men are more likely to be found sorrowing for the

loss of a Creed,⁷ of which the ingenuity of speculative minds has robbed them, led away from the Temple of their childhood, and sitting weeping as captives by the waters of Babylon when they remember the Sion which they have lost. Oh! if there be one thing more painful than another to reflect upon, I think it is the spectacle of a man of keen mind and good education, becoming in virtue of those very advantages, not a leader of his brethren in the knowledge of God, but a wanderer in the barren regions of unbelief.

God keep us all from wandering! and that we have need of His help to enable us to walk in the right way, we must all acknowledge if we mean anything when we say that we believe in the Holy Ghost. Though much depends in all matters which concern our peace upon our own heartiness and zeal, yet we must ever acknowledge as the source of joy and peace and hope Him, who, when Christ went away, came as the Comforter of the Church: that Spirit, which once brooded over the face of the deep, and by creative power called forth a universe of order and beauty

and harmony, rests also upon the souls of men and performs more wonderful works still, making them beautiful as Temples of God, sanctifying and consecrating them as His own. Believing then, Christian Brethren, that we are all partakers of the influence of this blessed Spirit, let me repeat, not now as a text but as an earnest prayer, "The God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost!"

ALMIGHTY and everlasting God, who for the more confirmation of the faith didst suffer Thine holy Apostle Thomas to be doubtful in Thy Son's resurrection; grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

SERMON III.*

THE YOUNG MAN AS A CHURCHMAN.

2 TIMOTHY ii. 1, 2.

“Thou therefore, my son, be strong in the grace that is in Christ Jesus.

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

I QUOTE these words, not because there is anything very peculiar in them, not because they are a more emphatic declaration than usual of any particular doctrine, but because they contain a simple exposition of a principle, which lies at the root of the Christian Church. S. Paul does not cast the Gospel seed at random, but he commits the great doctrines of the faith among many witnesses to one who in like manner is charged to commit the same to others, they

* A Collection was made after this sermon for the Old Schools of Cambridge.

doubtless in their turn handing on the precious gift. Or I may say, that we have in the text the first two or three links of a chain, which was to be lengthened with successive additions to the end of time.

My immediate reason for taking such a text is that I purpose in this sermon to speak to you as members of a Church, in general as members of the Church Catholic, in particular as members of that branch of the Catholic Church which we call the Church of England. I am aware that in undertaking to do this I am proposing to tread upon ground rendered rough by the excitements of controversy; I am aware also that it would be easy to adopt such a tone and method of treatment, as would hurt the feelings of some, strengthen the prejudices of others, and do good to none. On the other hand, it appears to me that the position which we occupy as members of the English Church is one so safe, so far removed from dangerous extremes, that it *must* be possible for her ministers to speak on such a subject, without giving reasonable cause of offence, and without adopting the language of party.

Anyhow it is so desirable that the younger members of the Church should have their attention called to the meaning and the duties of their Churchmanship, that the subject seems to me to be one from which a preacher in this place has no right to flinch.

Now it will give, as I imagine, much clearness to the question of the general nature of the Christian Church, and will be the means of avoiding much error, if we draw a distinction between what we should suppose from the words of our Lord that His Church would be, and the form which according to its historical development we find that Church to have in fact assumed. It is not derogatory to the infinite wisdom of God to draw this distinction; it is precisely similar to that which must be made between what man might have been if he had remained very good as God made him, and what man has shewn himself in history to be, or to the distinction between the Jewish Church according to what I may call its Mosaic idea, and the Jewish Church as seen in the history of a rebellious people; the distinction is in fact only that which

is warranted and prophetically declared by that parable of Christ, in which He speaks of the wheatfield of God wherein the enemy sowed tares while men slept.

The divine idea of the Church seems to be expressed in such words as those of our Lord, "I, if I be lifted up, will draw all men unto Me." Knowing the infinite value of the message which He had brought from God to man, aware in a manner which no one else can realize of the infinite price which He Himself was paying for the redemption of the lost, Christ spoke as though it were only necessary to announce His Gospel to the world, in order that all nations should clap their hands being joyful because God had come to govern the earth. We who know something of what Christ has done cannot think that such a representation would be overcharged; I mean, that when we contemplate the Gospel running over the whole earth and bringing all men to confess Jesus Christ as their Lord, we feel that we are contemplating that which would seem to be the natural result of Christ's mission; the message seems to be so precisely what all men need, the

demonstration of the love and power of God which it involves is so mighty, that it requires no stretch of imagination to think of Christ as the cornerstone of a temple, which should be the one house of God in which all men should worship the Father. In fact we should gather from the words of our Lord, and also should think it reasonable to expect, that the Church of Christ would have these two leading characteristics. First, that it would be Catholic; that is, that it would spread over the whole earth; not merely potentially Catholic, as open to all, but actually and really Catholic, as containing all; that in it all people would see their relationship to one common Father, and throwing away all blind forms of worship would join in one mighty chorus of thanksgiving and honor and blessing to the Lamb who was slain for them all. In those words which I quoted just now Christ says that He would draw *all men* to Him, and when He gave His final commission to the Apostles, He charged them to go into *all the world* and preach the Gospel to *every creature*; and it requires no effort on the part of those who know what the Gospel is, to

believe that such preaching would be successful, and that a truly Catholic Church would be formed. Secondly, this Church was to be in a very emphatic sense of the word, *one*; not merely one, because there was no other, but one in heart, in feeling, in faith, in love. The manner in which this point is dwelt upon by our blessed Lord in some of those words which are recorded for us by S. John is not less affecting than it is forcible: "Neither pray I for these alone," says our Saviour, "but for them also which shall believe on Me through their word: that they all may be *one*; as Thou, Father, art in Me, and I in Thee, that they also may be *one* in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be *one*, even as We are *one*: I in them and Thou in Me, that they may be made perfect in *one*; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." I do not intend to attempt a complete exposition of these words; but observe how the Saviour dwells upon the word *one*, how thoroughly this forms the key-

word of His prayer for the Church Militant here in earth, how He illustrates by a comparison which we ourselves should have trembled to use the unity which He desired to establish, and how He desires that this unity may be so clear and striking as to be a witness to all the world of the indwelling power of God. These features of the Saviour's prayer are sufficient to justify us in saying, that He speaks of a unity so complete, so deep, so mysterious, as to warrant us in the belief that the Church would exhibit a true substantial unity as one of her chief marks or notes.

Here then we have two great characteristics which ought to belong to the Church of Christ. But when we look for the realization of the idea of a Church truly Catholic and truly at unity with itself, we find that history will not supply us with what we seek. It is a point which we cannot but acknowledge, and which as honest men we should not be backward to acknowledge, that no contrast can be more painful, more humbling, because none can be more complete, than that which exists between the ideal picture of that Church for which Christ prayed, and the

Church of which writers have recorded for us the actual history. As I have already remarked, Christ gave us warning that this would be so when He told us of the wheat and the tares; but who could have anticipated the extent to which that parable would be found true? who with the Gospels in his hand, as the first chapters of Ecclesiastical History, could have fancied that the continuation of the story would have been such as it has actually been? I do not wish to make light of what the Gospel has done or is doing, I do not believe that the Lord's arm is shortened, I believe that it is our sins which have kept good things from us, I can see abundant evidence even in the darkest ages of Christendom that the preaching of Christ's cross is the wisdom and power of God,—still the picture is abundantly gloomy, and I think that our wisest course is at once to confess the darkness and try to draw instruction from it.

Two or three facts I will in few words call to your minds, in order to support what I have now said; as however it may be argued with regard to the Catholicity of the Church, that the

kingdom of Christ is progressive and still tending towards that universal dominion of which our Lord spoke, I shall confine myself to the note of unity, concerning which the evidence of history is certainly astounding.

(1) First remember how from the very earliest period, commencing in fact in the days of the Apostles, heresies and false doctrines sprang up in the most rank luxuriance. I find one Apostle speaking of men "whose mouths must be stopped," another telling us of "false prophets" and of those who denied that "Jesus Christ is come in the flesh"; in another book I read of "Nicolaitanes" whose doctrines the Lord "hated"; and if I take up a volume of Ecclesiastical History and confine myself to the early period, I find myself in the midst of a very Babel of sects and heresies, Ebionites, Gnostics with all their subdivisions, Donatists, Marcionites, Manichees, Arians; I acknowledge with thankfulness that amid all this confusion the truth was never lost, and as the Providence of God brings order out of chaos and good out of apparent evil, so it has turned out that the strife of sects and the boldness of heresiarchs

has led to that inestimable result, the settling of the Christian Creed: but still it is undeniable, that the early ages of the Church, the period of her first love, of the chief trial of her patience, the most successful exertion of her energies, her most victorious onslaught upon the realms of darkness and heathendom, do not present a picture of the disciples of Christ banded together in one great phalanx of Christian unity, but exhibit to us the picture of an earnest contention for the faith once delivered to the saints, not against Heathens only, but quite as much against those who claimed to bear the name of Christ.

(2) Passing on from the contentions of the early centuries, let me note the great division which split up the Church into East and West, and which (owing to faults on both sides) has not yet been healed and probably never will. Now it seems to me that no theory of unity can be devised, which shall bring this complete separation of Christendom into harmony with that idea of oneness amongst His disciples for which the Lord Himself prayed;⁸ it is not a separation by mutual consent and for mutual advantage on

account of difference of language or the like, but it is a division of heart and founded upon a discrepancy of doctrine, deepened moreover and widened to an almost infinite extent by the attempt of the one party to produce a spurious unity by the arrogant assertion of spiritual power over the other.

(3) And this remark leads me to notice, as a fact in Church History important to my present purpose, the growth and the corruption of the Popedom. I notice this, not because it gives an example of a formal breach of unity, for in one sense it is quite the contrary; unity in fact is the very watchword of the Roman Church, it is because there is no unity elsewhere that we are exhorted to seek it there, and in our own day the craving for unity has been one of the feelings which has led members of the Church of England to Rome: hence it may seem strange that I should introduce the universal claims of the chair of S. Peter in connexion with facts of history shewing the want of unity in the Christian Church; but I do so, because it seems to me that the unity of which we hear as once

existing in Western Christendom, when the Pope was universally acknowledged, is the most disappointing caricature of that true unity which we might have hoped to find,—a unity not of life but of death. And as for any unity, of which the modern annals of the Roman Church can supply the record, it is obvious to remark, that a unity which must be maintained by the arm of the secular power, by interference with education and with the exercise of liberal thought, can scarcely be that Christian unity which Christ would wish to see: and indeed the spurious unity of the Church under a human infallible head, and the corruptions which were connected with it, may be said to have been the origin of that tremendous explosion which set all Europe in a blaze.

(4) This great religious convulsion shall be the last fact, which I will mention in connexion with the unity of the Church. Indeed there is none other subsequent to it, for the Reformation is the commencement of the era in which we ourselves live; from that epoch, with slight ebbs and flows, the stream of Christian history has been tolerably uniform, and whatever

might have been expected previously, or might have been hoped in the times following close upon the Reformation, no one can reasonably expect now to see anything like external unity even in the Western portion of Christendom. I neither glory in this as a great Protestant triumph, nor do I wish to bemoan it with unavailing lamentations; but I can have no hesitation in saying, that the state of Christendom is most monstrously unlike what from the Gospels I should have hoped that in the nineteenth century it would be; while at the same time I think that our business is, not to grieve over what is unavoidable, but to do our work in that position in which it has pleased God to place us.

And this last sentence expresses the purpose, which I have had in view in endeavouring to contrast the unity for which Christ prayed, with the want of unity in the Church of which history bears witness; I wish to guard you against the danger of speculating as to what the Church *must* be, and to shew you the more excellent way of working with quietness and confidence in that position in which God has placed you, namely in

the English Church as by His good Providence reformed. Persons sometimes set themselves to work to form *a priori* notions of the Church; they say for instance that unity is a note of the true Church, as no doubt in one sense it is, and not observing that difference which I have endeavoured to explain, between the Church according to the Christian idea and the Church according to its actual historical development, they go in search of unity to the Church of Rome; or they lay down the principle that the Church must be an infallible teacher of truth, which also in a certain sense is a correct principle, but instead of checking this general principle by reference to history and experience they draw the conclusion that the Roman Church must be the true one, because that alone lays claim to infallibility, in that sense at least in which infallibility is desired. And so in other cases. Now I can conceive a person to have been brought up as a member of a communion so exceedingly unlike anything Christian, that he feels no doubt as soon as he comes to years of discretion concerning the duty of detaching himself from it;

and if a member of the English Church, after solemn consideration of the case and honest endeavour to do God's will, have this feeling or anything like it, of course in the English Church there can be no rest or peace for him; but I believe, and it is the point which I wish to impress upon you, that a sober contemplation of the ground upon which the Church of England stands will convince us that she is founded upon the Rock, and that we may safely worship within her and minister at her altars. Without claiming for her a freedom from human infirmities, without denying the difficulties under which she labours, and without wishing to apologize for fearful practical blots, I would confidently affirm that it is as her faithful children that we shall most surely promote the glory of God and the welfare of our country. And although a complete discussion of the position of the English Church would be out of the question, I will venture to point out several leading features, by the contemplation and study of which I think that her true character may be chiefly discerned.

(α) First, I would notice the broad principle

of the free use of Holy Scripture. The English Church indeed stands nowhere committed to that much abused maxim of the Bible and the Bible only being the religion of Protestants,⁹ but she professes to have no doctrine without warrant from Scripture, and can prove her orthodoxy best by bringing her rules and formularies side by side with the Word of God. Nor does she desire to prevent the free study of Scripture, which indeed she could not do without making much higher pretensions to a jurisdiction over the conscience than any which she desires to possess; on the other hand she encourages her children to search the Scriptures for themselves. But this is not all; she so arranges her public services that the whole Scriptures shall undergo a course of continual public reading, not leaving it to caprice to select favourite portions and so encouraging a onesided theology, but making the volume as a whole to be heard by the people throughout.¹⁰ And hence we may affirm that the system of the English Church is built upon the use of the Bible, not only in a manner in which that of the Roman Church is not, but also in a

manner which cannot be predicated of any one of the Protestant sects.

(β) Again, the Church of England is built upon an Apostolical succession of ministers. I am not going to discuss whether it can be demonstrated that no single ordination ever took place in England or elsewhere, upon which a suspicion of spuriousness can be cast;¹¹ I think that to do so would not only be an utter waste of time, but would fatally confuse the subject as well; I do not suppose, and I imagine that few reasonable men do suppose, that the gift conferred by the laying on of hands is a magic virtue, which may be lost by an ecclesiastical irregularity however trifling, however unintentional, as though Christ did not govern His Church now as completely as He did in Apostolic times. But when the Church of England was compelled to take a new and independent course at the Reformation, it was a fundamental question whether the succession of clergy should be continued or no; it was equivalent to the question whether the Church should be a new one built upon wellintentioned Englishmen, or whether it should be the old

Church resting upon the old foundations of the Apostles; and the care that was taken to ensure canonical consecration at one critical point of her history, and the pertinacity with which the enemies of the English Church have propagated almost down to the present time a baseless fiction concerning that consecration, prove that both parties considered that on the regular transmission of orders the character of the Church very much depended. I enter into no speculative questions as to what might have been done if the succession could not have been secured, nor is it necessary for me to enter into a discussion of the status of those Protestant communities, which of their own accord have snapped the Apostolic chain; but I do think it right to maintain, that the position of the English Church is quite different from that which it would be, if she were deprived of ministers apostolically ordained; I do not glory over those who have lost what we have kept, but I think that it is a talent committed to us, which we are bound to improve.

(γ) Again, in near connexion with this I must notice the retention of old liturgical forms. It

is not necessary for me to give any history of the Prayer-book, its successive revisions and the like, but this general truth I wish to call to your minds, that the Book of Common Prayer is not a new book but a very old one, the portions of it which are of even comparatively modern date few, the greater portion dating back in substance to very early times. Now I do not maintain that the successive revisions were in all cases improvements, I do not care to argue for its perfection as we now have it; but still what a noble book it is! how full, how comprehensive, how Catholic! how marvellously it seems to shew its power by being ever in advance of the practice of the Church! in days of spiritual sloth testifying against the carelessness of the priests, still shining as a light in the darkness, still preaching repentance and remission of sins and grace and peace through Jesus Christ though the pulpit be drowsy, still sounding the alarm to the careless though the preacher be but a dumb dog! And not only does the use of ancient forms connect us with the Christian past, and testify to the oneness of the English Church with the Church

of the Apostles, and so make us feel secure as walking in the old paths and not in any new bypaths of our own, but, taking the various ancient prayers upon their own merits, I will venture to say, that they will fully support the belief of their incomparable superiority to almost all of modern date; perhaps it might be possible to assign a reason for this, but of the fact itself I have no doubt; there is a simplicity of expression, a unity of purpose, a terseness of diction, and a fulness of meaning belonging to the older collects, which seem to place them as prayers for continual and public use beyond the power of modern imitation.

(δ) Again, I would remark that the Church of England may be said to have made the two Sacraments of Christ two of her foundation stones. Baptism and the Supper of the Lord, having been separated from the other rites and ceremonies which in the Church of Rome are associated with them under the general name of Sacraments, and having been canonized as the *two* Sacraments which "Christ ordained," necessarily assume a first-rate importance in the economy of the Church. What I have to re-

mark concerning them is this, that while the Church of England has given to them that prominence which ought to belong to the two sole institutions of the Lord Himself, and has at the same time endeavoured to reduce their administration to apostolical simplicity, she has nowhere committed herself to any rash statements concerning them. And if practically the Sacraments be not estimated aright, if for instance the Lord's Supper be neglected in a manner quite painful to reflect upon (as I freely admit that it is), the fault is with priest or with people, perhaps with both.

(ε) These then are some of the chief features of the English Church; the free use of the Scriptures, the Apostolical succession of Ministers, the retention of ancient Liturgies and formularies, and the due administration of Christ's Sacraments. There is one other feature, which though of a totally different kind I must not omit to notice; and that is, that the Church of England is what we call the Established Church; it has a certain civil position, a certain connexion with the State, certain accruing advantages, and cer-

tain incidental hindrances. Now my purpose being a practical one, I shall not enter into any argument as to the advantages and disadvantages which might follow if the Church were divorced from the State; it is sufficient for me to remark, that without deciding whether the advantages of the present condition of things preponderate (as I fully believe that they do) or the contrary, the fact of her connexion with the State can scarcely be held by men of sober judgment to be of itself sufficient to destroy her claims to be a sound member of Christ's mystical body; and this being so, it seems to me that our course is clear, namely to work heartily in the Church as we find her, endeavouring to improve the advantages which we possess and which are many and great, while we endeavour by all lawful and dignified means to remedy those disadvantages the existence of which I do not deny.

But I am somewhat anticipating the remarks which I propose to make upon the general duty of members of the English Church, and especially of the younger members; and therefore I pass on to such remarks, in making which I shall

bear in mind that a large number of those to whom I speak will be one day ordained to the Ministry.

(a) In the first place I think it absolutely necessary that members of the English Church, you my young Christian Brethren in particular, should study well the history, the character, and the present position of the Church in which by God's Providence you have been baptized. I have endeavoured to shew you that the plan of determining *a priori* what a Church *ought* to be, and then saying that such and such a true Church *must* be, is a most dangerous and fallacious process,¹² and that it is a much better and wiser course for each man to consider well the position in which God's Providence has placed him and to beware of leaving it, remembering that the question for us is not whether the English Church be theoretically perfect, but whether we having been placed in it by God may not serve Him most faithfully within the limits of that Church. I have desired also to suggest to you by the production of a few leading points, which you can multiply and build upon for yourselves, that

the Church of England has precisely the marks Scriptural, Traditional, Practical, which a Catholic Christian can desire; and now I would further exhort you to the study of the character and position of the English Church on two grounds,—for your own sakes, because such study will strengthen your hands as ministers and make you more fully estimate your privileges,—for the sake of your brethren, because you will find amazing ignorance upon the subject and abundance of practical use therefore arising out of the study. The Priest's lips should keep knowledge; and the advantage of his knowledge will not merely be the diffusion of wholesome views amongst the laymembers of the Church, but the priest himself will be less likely to go astray, more able to distinguish between that which may be safely conceded to the weakness or ignorance of his people, and that which must at all hazards be retained. Depend upon this, that the more the character and position of the Church are studied by both priest and people, the firmer will be her standing and the more speedy the removal of abuses and disabilities.

(b) But again, I must press upon you the importance of acting up to the spirit and principles of the Church, and so demonstrating both to others and to yourselves the soundness and excellence of her system. Study may put you in possession of the argument, but practice alone can make you feel the force of it. I shall not enter into details, but I wish to enforce the principle that to act up to the spirit of the Church is the only means of understanding her system and qualifying yourselves to pronounce an opinion upon it. In fact both for lay and clerical members Churchmanship is a practical thing; a thing which held merely as a matter of opinion, or as a matter of party, is as contemptible and unchristian as all such things are, but which regarded as a rule of life will probably lead to the greatest possible amount of glory to God and goodwill to men.

(c) And this leads me to say, that to increase the efficiency of the Church of England, to make her powers of spiritual influence commensurate with the needs of the country, and to deepen her hold upon the affections of the people, is one of

the noblest purposes which any Englishman can take in hand. I have no desire to cast my eyes back to some past epoch of her history, and dream about good old times; when I regard the work which the Church is doing now, especially when I remark the manner in which she is spreading her branches over the whole earth, and when I notice the efforts which she is making at home, grappling with ignorance and vice, influencing the rich and teaching the poor, I should be disposed to say that at no period of her history was there so much energy to be found in her as now; certainly those days in her past history in which she was most at ease, had apparently fewest enemies, were not comparable with the present in respect of the influence for good which she was exerting upon the spirit of the nation. Still it would be no difficult matter to point out in the existing state of things practical evils, clogs to her usefulness, abuses which bring odium upon her and to which she is herself no party, besides those defects which are supposed to be incidental to her connexion with the state; and I believe that no one can do greater service to his country

than by aiding, in ever so humble a degree, so to relieve the Church of England in these and the like respects, as to make her more nearly what she is intended to be. But none of you can do this with success, unless you first study the principles of the Church and act them out in practice; mere theoretical Church reformers are of all mischievous persons perhaps the most mischievous, because they apply themselves to the improvement of that which is generally least understood and in which therefore their own errors are least likely to be checked, and because the importance of the interests at stake makes an error proportionately deplorable.

These remarks may seem obvious, and yet in matter of fact they do not meet with the attention they deserve; I press them upon you, not because I love the Church of England with a party preference beyond any Christian sect, but because I love England herself; I would have all true children of the Church of England to examine her system and act up to it honestly, in order that they may rightly estimate her character as a nursing-mother in Christ and make

others to love her too; I would wish that her strength should increase by the development of her own principles, that she should grow from within, not be patched from without, that she should be active in virtue of a healthy heart and organic connexion with her divine Head, not in virtue of mere human medicines; and I would exhort every earnest follower of Christ and every true lover of his fatherland to do his best for the efficiency of the Church of England,—not from any party feeling, but just because to do so will enable him to be free from all party,—not because he imagines that he has certain blessings which he would fain keep to himself, but because he has a treasure which he must guard carefully as being the common property of all; I would wish him to believe, in fact, that in acting consistently upon the principles of the Church of England, and in endeavouring to give those principles wider spread and deeper root, he is consulting his brother's welfare as much as his own, working as truly for the benefit of those who separate themselves from her, as he is for the benefit of those who glory in professing themselves to be her children.

And as I am thus brought upon the question of the relation in which a consistent member of the Church finds himself to those who separate themselves from her communion, I will explain in a few words how (as I imagine) a person may act up to such principles as those which I have endeavoured to explain, without any narrow views of God's dealings or any feeling which can be fairly described as bigotry.

Now with regard to Protestant dissenters, we are not called upon to pass judgment as to the degree of blame to be attached to the founder of any particular sect, or to the present members of it: our chief work is so to comport ourselves, as to establish a strong practical argument that the Church of England may be the Mother of Saints; and if we believe that as members of that Church we have benefits and blessings which our brethren by their separation have lost, then we are bound *for their sakes* to make those benefits and blessings appear, not to disguise principles which we believe to be valuable, not to hide the treasure which God has given us, but to proselytize in that manner which Christ

Himself sanctioned, namely by making our light to shine so that men seeing our good works may be led to glorify God. And if the existence of religious schism be to us matter both of grief and difficulty, we may probably find much help in looking back to the schism of the old Jewish Church: here we have a most palpable case of schism and of false doctrine and heresy too, ten tribes out of twelve breaking loose from the Church of their fathers, setting up a strange worship in the place of the worship of God's Temple; no schism can be well imagined more deep and more deadly than this; and yet I would have you observe that God was present with His people all the while, not in the kingdom of Judah only but in that of Israel as well; nay, strange as it may seem to us with our little theories, the rending of the kingdom is described as being fundamentally God's own work; "thus saith the Lord, the God of Israel,"—these are the words of Ahijah to Jeroboam,—“Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee;” so then it was “the Lord's doing,” though it may

be "marvellous in our eyes." And it is in perfect harmony with this, that God never gave up His sovereignty over the schismatical kingdom; He sent them prophets and very eminent prophets too, Elijah and Elisha for instances, and He ever acted towards Israel as though the people despite their rebellion were still His. Remembering this may we not believe, that though our Israel be divided yet God is still the God of it all? without countenancing any errors either in doctrine or in practice, may we not believe, that if we could look from a higher point of view than that which our earthly standingplace allows, we might see the hand of God where now we fancy that all is confusion? nay, might we not perhaps say without irreverence, that God Himself hath rent Christendom, that God Himself hath rent the Church of this country? And does not this same history give us valuable teaching as to our practical conduct? for the duty of the pious Jew was clearly this, to make the privileges of the Temple worship to appear, not to drop down to the practice of the kingdom of Israel for fear of given offense,

but to act out his own principles so as to make them lovely in the eyes of his brethren who had eschewed them; in fact the honour of God was never so much in the keeping of the Jew, he had never so large a treasure deposited with him for the good of his brethren, as after the ten tribes had thrown up their orthodoxy and established a new system for themselves. What better illustration can we have of the manner in which we should act, if we believe that our brethren in going from us have left behind them a great spiritual blessing, which we by God's mercy have retained?

With regard to such as profess themselves members of the Church of Rome the same principles apply. It is only charity to persons whom we believe not to possess the same light as ourselves to make our light to shine; if we would prevent defection to Rome, it must be done by shewing practically that the Church of England is equal to the supply of a Christian's wants, by not only abstaining from vulgar abuse of what our brethren hold sacred,—a process which may make them angry, or may make them infidels,

and which is not likely to produce and certainly does not deserve any better fruit,—but by bringing out of our own treasure-houses the stores of Catholic truth; in short the conduct of the members of the Church must be a positive light and guide to Romanists, not a mere negation of Romanism. I do not say that we can altogether counteract the influences which lead men and women to the worship of the Church of Rome, but certainly by no other than this practical method can we hope to make the Church of England supplant the other, in the affections of those who are tempted to wander elsewhere for the supply of their spiritual needs.

Here then, Christian Brethren, I leave this subject for your further consideration: it is one which yields to few in importance, and which it is particularly desirable to discuss here, because so much of the prosperity of the Church and nation depends upon the views formed respecting it by the younger members of the Church. My main purpose has been to make my younger brethren perceive, that amid much theoretical difficulty they have in the principles of that

Church in which they have been baptized a safe guide for their feet, that they can be most usefully active by working diligently according to her rules, that they may be guides to their brethren without being their judges, lights in their generation without being firebrands. These lessons it is easy to preach, but they are not so easy for young Christians thoroughly and practically to learn; yet I believe they are such as the system of Education in this University will serve in a very efficient manner to impress; the encouragement of manly thought, in connexion with Christian discipline and doctrine according to the principles of the English Church¹³ forms, as I believe, the very best basis of an education truly liberal and religious, and gives the best ground of hope for the future wellbeing of our country. And if it should be granted to your generation, young Christian Brethren, to solve some of the practical problems of our time, to make the Church of England more efficient and more loved, to make her light to shine into all the dark corners of our own land, to make her an increased blessing to other parts of the earth,

more like in fact to what she ought to be and what by God's grace she may be, then your days will be glorious and God will be glorified in you.

Before I conclude I must perform the very grateful task which I have undertaken, of asking your alms in aid of the National Schools of this town. I have the less difficulty in doing so in connexion with the subject of which I have been treating, because the support of schools for the children of those who are unable to educate them entirely at their own charges is not only a Christian duty, but preeminently a work of practical Churchmanship. The Schools for which I ask your assistance are known as the Old Schools of Cambridge, and comprise nearly but not quite all the Church of England Schools for the poor in the town. One circumstance connected with them is of peculiar interest, namely, that they have on record as their first benefactor the name of Sir Isaac Newton; thus exhibiting to us that great man, as our leader not only in the principles of Natural Philosophy but also in the

principles of brotherly love, as the teacher not only of men of science and station but also of children of ignorance and want. For the Schools themselves I will say, that I am able from personal knowledge to testify both to their efficiency and their poverty; on every ground there ought to be in a place like this schools of first-rate quality, and there ought to be no difficulty in finding abundant means for meeting the necessary expenses; nevertheless year after year we find, that notwithstanding the most careful management there is a reported deficiency of funds: this ought not to be, and I earnestly entreat of you, Christian Brethren, to help to make it otherwise, and to enable the governors not only to carry on the present Schools efficiently, but to increase if necessary (as I believe that it is) the educational appliances of the town. I should think that I was letting down the cause for which I plead, if I condescended to anything which could be called begging in a case of clear Christian duty; but I will suggest to you that the children of these Schools have an especial claim upon you, as being for the most part the

children of those who minister to your comfort and convenience; I will suggest to you further, that in liberal contributions to such purposes as these we may shew how highly we estimate the value of a sound education, and how gratefully we feel towards those who have made such liberal contributions to the support of our own great schools of learning. And to you, my young Christian Brethren, who will soon know by experience the value of parish schools and the difficulty of supporting them, let me say that the parish school is the clergyman's right hand; and let me exhort you therefore, as you hope one day yourselves to be listened to, when you bring before your people the necessities of your schools and urge them for Christ's sake to help you in feeding His lambs, to listen to the plea which I make to you to-day. I suppose there is not one in this large assembly who can say, that he has not the means of contributing something to this Christian work, and I am sure that as generous-hearted young men, still more as earnest-minded young Christians, you will not wish to be niggardly of the gifts which God

has freely bestowed. Christian Brethren, I leave the matter in your hands, entreating all and each of you to have compassion upon your brethren even as Christ has had pity upon you.

O ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy Temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

SERMON IV.

THE YOUNG MAN CALLED BY CHRIST.

S. MATTHEW ix. 9.

“And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him.”

THIS verse, though not containing the history of a miracle properly so called, contains that which is much akin to the miraculous. The whole current of a man's life changed by two words from the lips of Christ; the Publican made an Apostle, the reproach of Christ esteemed greater riches than the wealth of this world, and the simple words Follow Me the talisman by which the whole is done;—when we consider the manner in which habits, especially habits of money getting, twine themselves round the heart of

man, and how much of self-sacrifice was required on the part of S. Matthew to do the bidding of Christ, we may speak of his call as a great moral miracle, not less wonderful perhaps than if he had been lying a bedridden cripple, and had at Christ's command taken up his bed and walked.

It is not however for the purpose of dwelling upon what is extraordinary in the call of S. Matthew, that I have chosen the verse which describes that call as the text for my sermon to-day. On the other hand what I wish to enforce is this, that although the circumstances of S. Matthew's call were extraordinary, yet the substance of it was not extraordinary, but the same as that of the call which Christ addresses to all His servants now as in the days of His flesh. It is not Matthew only, who has been privileged to hear the words Follow Me, and who rising up at the Lord's bidding and following Him has fashioned all the rest of his life upon earth in conformity with the vocation which he has received; far from this, it is the privilege of every member of Christ to hear His voice, and if he

listen and obey it is his further privilege to believe that in doing his appointed work he is not merely obeying the rules of worldly necessity, but is following that vocation with which Christ Himself has been pleased to call him.

As therefore I spoke last Sunday of the position in which a Christian, especially a young Christian, stands as a member of the Church, so I propose to-day to consider his position as a member of society, as having a place and office to fill according to his vocation. I use the word *vocation* advisedly, because it is a constant witness to us, that in all our worldly business we profess to be *called* to do what we do :¹⁴ undoubtedly when we speak in common language of a man's vocation, we often attach no distinct meaning to the word, or think only of a man being called by the pressure of bodily necessities to undertake some worldly occupation ; but we do well to rescue the word from this earthly signification and consecrate it to Christian uses ; we are right in speaking of men as called to do their work in this world, but we should bear in mind that a calling implies a person who calls,

and that He who calls us is none other than Christ. It is the very privilege of the disciples of Christ thus to regard their lives, to hear His voice saying Follow Me though the path to which they are called be humble, to believe that it is not in the Church only that His voice may be heard, but contrariwise to be persuaded that He has claimed the whole earth as His own, that it is all consecrated to Him, and that His voice is the only one throughout the whole length and breadth of it which any creature has a right to obey. And therefore a Christian will not suppose that he can receive no call from his Lord, unless it be to minister to Him in holy things; the call to the ministry is undoubtedly most analogous to that of S. Matthew who was called to be an Apostle and an Evangelist, but it is not the only one, not the most common, and though made more solemn than it might otherwise appear to be, by the fact of the candidate for holy orders being required to profess before the congregation that he believes himself moved by the Holy Ghost to take the sacred office upon him, yet not differing in substance from that call

which every Christian has a right to believe himself to have received, when he finds himself placed by God's Providence in any position of duty.

I regard every young Christian who is considering in what manner he shall shape his course in life, as a disciple listening to the voice of his Master, which shall say to him Follow Me. And if it be said that this is a fanatical view of common life, I should reply that it seems to me to be precisely the antidote to fanaticism; the fanatical view is that certain persons have received peculiar revelations and calls and privileges, whereas I would maintain that Christ speaks to all who will hear; the fanatical view is that Prophets and Priests are moved by the Holy Ghost, and that men in other professions are not, whereas I would maintain that we are all priests in the temple of God, and that the Holy Ghost does not move the heart of this or that man only but the hearts of all His elect people. I admit that there is a difference between one kind of ministration and another, but I believe that the whole kingdom of this world has been given to Christ, and that

as a man may be ordained a Priest and yet be a hypocrite who meant nothing when he said that he was moved by the Holy Ghost, so contrariwise a man may be in what is termed a secular profession and yet may have been truly called by Christ to follow Him.

Now with regard to the way in which a young man may be called to any secular profession I shall not say much, because in general the fixing upon a particular path is not so much the result of free choice and deliberation, as of a number of circumstances, wishes of parents, family arrangements, apparent capacity for this or that; I would have you to observe however, that when a person finds himself in a certain position of life, he is not to suppose that his position is any the less the calling of God because he himself had no choice in the matter; for it is the very duty of a Christian to see God's hand in all things, not to think that He speaks less intelligibly because He speaks by the course of ordinary events; there may be "no speech or language" and yet His "voice may be heard"; indeed the very fact that a man finds himself at a certain

post of duty without seeking it, or that his path has been laid down by a destiny which he seems unable to escape, or that his position is so clearly defined by birth or fortune that his future duties were never matters of question even in childhood,—this very thing ought to be taken as proof that the position in which he finds himself is that in which he is called by God to be. With regard to secular callings therefore, I do not desire to consider the principles upon which a profession should be chosen, so much as the principle upon which the calling is to be regarded when a man finds his position fixed. There is however a difference between a call to any secular profession and that to the sacred ministry, upon which it is necessary for me to dwell; I do not mean that even here it is unlawful to look to combinations of circumstances, wishes of parents, natural endowments, and the like, as indications of the will of God, but the difference is that in the case of holy orders the candidate must satisfy himself, before taking the office upon him, that he can in his conscience declare that he believes himself to be moved to that step by the Holy

Spirit of God, that he must as an honest man be able to assign to such declaration a distinct meaning before he can allow the Bishop to lay his hands upon him, and that when the step is once taken it is irrevocable. Now bearing in mind that I am speaking in the midst of one of the great nurseries of the Ministry, and that probably five-sixths of those young men who are listening to me will be soon candidates for the sacred office, I think it cannot be without advantage to dwell upon the nature of the call, by which Christ summons young disciples in this particular way to rise and follow Him.

The words in which a candidate for holy orders is required to profess his belief that he is moved by the Holy Ghost to take the office upon him, and that he has received a call from Christ, are worthy of deepest attention.

The Bishop asks,

“Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory, and the edifying of His people?”

The answer is,—I trust so.

Again the Bishop inquires,

“Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this realm, to the Ministry of the Church?”¹⁵

And the answer is,—I think so.

Now it is plain, that these questions, though cautiously put and modestly answered, are nevertheless very searching questions, and requiring much consideration before they can be responded to without fear of hypocrisy. They may of course be taken to mean nothing, and their edge apparently so keen may fail to penetrate through a thick coating of worldliness, and men may perhaps sometimes stand up in the midst of the congregation and say that they trust that they are moved by the Holy Ghost and think that they have been called by Christ, who have never thought about the matter and have in fact the lowest views possible of the holy office which they seek in such unholy fashion. I have nothing to say to persons of this kind, and if I had I trust that there are none present to whom to say it; but I *have* something to say to those who

read in the Ordination service the professions which will be required from them and fear to make those professions in hypocrisy, and I would endeavour to assist such persons to perceive that the proposal of a test to candidates for holy orders was never intended to be a trap for tender consciences, but was meant to involve questions which a plain honest serious mind should be able to answer without self-deception and without fear of hypocrisy.

(1) A young man may find, for instance, help in answering such questions by reference to his own personal history. Every one who has examined the course of his own life will, I am persuaded, have seen in it many indications that God has guided his path; seeming accidents have had an influence upon his life apparently quite disproportionate to the producing cause, and there have probably been critical points of his history in which a direction has been given to his life by some bias beyond his own control, and a person studying these things with a devout eye will probably be able to see in them the Providence of God; I do not use the term

Providence as an expression for a power which interferes now and then in a course of events which usually proceed according to other laws,¹⁶ but I mean that a person who watches the events of his life will feel persuaded that those words are true of him, that God has "given His angels charge concerning him to keep him in all his ways." And frequently a man thus musing on his life will perceive circumstances in it bearing upon the point which I have now in hand; he may be able to remember how the office of the Ministry has frequently come before his mind, he knows not how, as the work intended for him, how when other professions have been considered by him this has always come before him again and claimed precedence of the rest; or even without this, if he has steadily kept his eye upon the ministerial office and has met with nothing to put it out of his view, if the more he has pondered it the more his mind has become settled in the belief that Christ will not disdain his services, and if he is persuaded that in seeking the sacred office he is desirous of glorifying God, then I think he may safely conclude that God has

been conducting him to the Ministry, and that he may say without fear, that he trusts that he is moved by the Holy Ghost, and believes himself to be called by Christ.

(2) And amongst other indications of God's will I would by no means omit that parental dedication of a child to the more special service of God, to which I alluded in a cursory manner before. I do not mean that a person should assume holy orders contrary to his own conviction on the ground of filial obedience, there may be obligations of a kind to cancel even the bonds of filial duty; but I mean that if a young man himself desiring to addict himself to the ministry and endeavouring to satisfy himself as to the lawfulness of so doing, is able to look back upon expressed parental wishes, he is justified in regarding desires coming from such a source as a message from God, a call from Christ. You will remember that one of the most eminent of the prophets and most distinguished ministers of God in olden times was dedicated by his mother from the womb to the service of the Tabernacle; and what reason can there be for believing, that

there are no Hannahs to make loans to the Lord, and no Samuels dedicated now?

(3) But again, a man may judge by examination of his own natural temperament and character, of the kind of calling for which God has designed him. The gifts of God are manifold, and they are given to men to profit withal; one man has a talent for the practical business of life, another a keen scientific intellect, another a heart insensible to fear, another an active body and iron constitution, and as every one has received these and the like gifts, so are they bound to minister of the same as good stewards of the manifold grace of God. And suppose a man to be endowed with a mind which I will call constitutionally solemn, suppose that serious thoughts, contemplation of eternal things, and the like, dwell in his mind with little effort, and that those sources of enjoyment which innocent in themselves are nevertheless pronounced by the almost universal verdict of Christians to be unfitting to the priestly character have for him no charm,—then may not these features of his spiritual constitution be regarded by him as indications of the will of

God? Observe that I do not wish to insinuate, that every man whose mind is solemnly impressed with religious thoughts is bound to dedicate himself to the Ministry; on the other hand I feel quite sure, that there is abundant scope for every one who is willing to do the work of an Evangelist in any station of life which it may please God to assign him; but I do think that a young man who is desirous of considering the Ordination questions honestly, and of answering them in the affirmative if he can, may rightly look to the gifts with which God has endowed him, as a valuable hint towards the solution of any difficulties which he may feel; it is God who bestows the gifts, it is God who speaks to us through them.

(4) And not only may the natural temperament and disposition be such as to lead a man to the conclusion that God has marked him out for a particular kind of service, but also he may have had sufficient experience of his own capabilities to guide him towards the same belief. Even in the work of a Sunday School, for instance, he may have been led to see the pro-

mise of higher work in store, and he may have discovered in himself a certain facility of dealing with his fellowcreatures, a readiness of utterance, a power of making clear to simple minds things which seemed obscure, which may dispose him to believe in all humility that he has received a talent, which can be put out to the best account by being used in preaching the Gospel. I would not lay down tests by which and which only the voice of God may be known, but if a person seriously communing with his own heart is led to the conclusion that he has a gift, I care not what it may be, which he himself is desirous of offering up for the service of God's Church, then I believe that he may fairly see in this precisely one of those indications to which he is intended to look, when he presents himself to the Bishop as one moved by the Holy Ghost and called by Christ.

(5) Once more, there is nothing fanatical in the supposition, that a man may be haunted by a feeling of necessity laid upon him, from which he cannot get free. A man may be a chosen vessel of God now, as really as was S. Paul,

and if a man be so chosen a necessity is laid upon him which holds him firm as fate; no one could "kick against the pricks" more vehemently than Saul of Tarsus, and yet the voice of Christ quelled his opposition and caused him to build up the faith which he once destroyed. I do not suppose that any one will again receive a call precisely the same in its circumstances as that of S. Paul, but I deem it an insult to the Lord Jesus Christ to believe that He chooses His apostles now less really than He did then, and unnecessary to believe that He never chooses them now quite as much in the teeth of antecedent probability; in general the calling of Apostles is quiet though distinct, Matthew was sitting at the receipt of custom, James and John were with their father in the boat, Matthias was elected by the eleven, Barnabas, Silas, Timothy were called in a manner quite as simple; the case of Paul stands by itself, and seems to teach us that the voice of Christ is in general a still small voice, not one which will strike us to the ground while the brightness of His presence blinds us; yet Paul's case may at least suggest

to us the possibility of the message of God not always coming in those simple quiet ways, upon which I have chiefly laid stress. Some severe stroke may possibly be a message of this kind, a destruction of worldly hopes, or a bitter bereavement which may have given a lesson never to be forgotten upon the folly of laying up treasure on earth, or a near approach to the valley of the shadow of death which may have given a terrific commentary upon the text, "the things which are seen are temporal, the things not seen are eternal,"—some voice such as one of these may have given rise to thoughts which the man had not before; views of life and death, of Heaven and Hell, more solemn than he can well express, may have become so engraved upon the fleshly tables of his heart, that he feels as though he would violate his conscience, if he did not attempt to communicate to his brethren the lessons which he has learned himself. Do not think that I wish to encourage fanaticism, I would ever make the dictates of enthusiastic feeling submit themselves to the verdict of a cool judgment; nevertheless I do think it right to insist, that

although the voice of God may be heard in His most ordinary dealings with mankind, still He *may* possibly speak, and I believe that sometimes He *does* speak, in more portentous accents which equally demand an attentive ear.

These are some of the ways, Christian Brethren, in which, as I conceive, a young man desiring to be honest in one of the most solemn transactions of his life may find the means of answering with the approval of his conscience the questions put to him, when he presents himself as a candidate for the sacred office of the ministry in Christ's Church. These questions were not intended to be so general that they could be answered by every one, nor were they intended to be snares and traps in the way of conscientious servants of the Lord; they seem intended to force upon the conscience of every candidate the consideration, why have I presented myself here? to make him weigh his motives, and to save him if possible, for his own sake as well as for that of his brethren, from putting a profane hand upon the ark of God. And questions put thus advisedly ought to be reflected upon deliberately,

and the answer should be sought not in the coldness of worldly indifference on the one hand, nor in the heat of religious enthusiasm on the other, but in the calm judgment of a Christian mind willing to do God's will if only that will can be known. Indeed the questions are merely those which an enlightened conscience would ask, if the Bishop did not, and no person who has any worthy view of the responsibility of the office could venture to take it upon him, unless he had been able to return to his own conscience a satisfactory reply. But having been led to believe that he is answering the call of Christ when he receives the gift by the laying on of hands, what limit can be put to the confidence with which he may go forth into the world to do the work of an Evangelist? indeed how could he dare to meddle with such questions as the absolution and remission of sins, or the administration of Christ's Sacraments, unless he believed that he was not acting in his own name, but as the accredited ambassador of God? If it be said that high views of the sacred office are the foundation of all priestly arrogance, I should

reply that the more solemnly a man is impressed with a sense of a divine vocation, the more he will think of his office but the less of himself. And *this* be it observed is what is hateful and mischievous, it is the magnification of self and implied degradation of the office; the words "I magnify my office" may come with perfect simplicity from the same mouth which should say "I am not meet to be called an Apostle;" indeed nothing can be so well adapted to humble a man, as the sense of being called to exercise an office, so exceedingly dignified in its character, and so exceedingly full in its requirements, that he can never hope to perform its duties in such fashion as to make him proud. Therefore far from fearing the effect of laying too much stress upon a divine call to the Ministry, I should maintain that no one is likely to be sufficiently humbled to be a Minister of Christ after the true pattern which He illustrated Himself, until he is convinced that he *has* been called by Christ, and that leaving all human pride behind he must follow Him.

Having thus discussed the formal profession

of a call, which the candidate for holy orders is required to make, and which is the distinguishing feature of the office of the Ministry considered as a vocation, I now return to those features which are common to all; and I repeat that which I have said before, namely, that a sense of a divine calling ought not to be monopolized by those who minister in holy things, but should equally be claimed by those who minister in things belonging more obviously to this world. I use the word *minister* in this latter case, because I think it of prime importance, if we would have just views of this world as a place in which God rules and in which all creatures are bound to obey, that we should not stamp as merely secular or selfish those occupations which are not directly connected with the ministry of souls; for what right has any Christian to think an occupation lawful, one great end of which is not to serve God and to minister to his brethren? when God has bound us together by so many ties, making society the only condition in which civilized man can live, and when Christ has added new bonds peculiarly

His own, making us members of one body of which He Himself is the head, how can we think that any place in society can exist without service attached to its tenure? I deny that any lawful calling is truly secular, and I am sure that if we admit any occupation to be merely selfish we shew that we have not entered upon it in the spirit of disciples of Christ; on the other hand I would hold every calling as consecrated by being a calling of God, I would wish every lay brother in Christ to believe that he, as truly as a Priest or an Apostle, has been ordained to minister to God and to his brethren in that position in which God has placed him.

(α) If for instance a man has been led by natural taste, and by the possession of that high order of intellect which is accorded to very few, to devote his mind systematically to the pursuit of science, why am I to regard his occupation as in any low sense of the term secular? He may of course be led astray by the very brilliancy of his mind, great gifts always involve great dangers, and there are certain faults to which the talents which have been given to him

will render him more especially liable; but why may not he consecrate his vocation, and prove in fact that it is a Christian vocation, by avoiding the faults into which some have fallen, and claiming the regions of science as part of the universal kingdom of God? I do not think it necessary for this purpose, that the scientific man should make it part of his business to connect his studies in some way with theology; I believe that taken in its pure simple character, as the investigation of truth, the study of the laws of God's universe, the unriddling of the mysteries of creation, the pursuit of science may be regarded as a high and holy calling,—not a thing to be feared, not a thing for which to apologize, not a thing to be deemed lightly of by religious men, but a work to which that God whose universe is the text-book of science has clearly and distinctly called some chosen few of our race.¹⁷

(β) Or again, if a man devote himself, as many who are educated in this University do, to the study and practice of the Law, may he not still regard his vocation as divine, and believe that as a Christian he has a ministry to fulfil?

The more easy it is in any profession to allow the mind to be thoroughly secularized, the greater the temptation to weigh every matter in the vulgar balance of selfishness, the greater is also the necessity that a man should feel that he is where he is because God placed him there, and that Christ would not have called him if there had not been a work for him to do. In the case which I am now adducing the field open for doing God's work seems quite boundless; to no profession perhaps belongs so much dignity and so much disgrace; few things are more calculated to inspire religious thoughts, few things more fitted to bring home to the mind the sense of God's righteous government, than the solemn performance of the duties which attach to the office of a Christian judge;¹⁸ justice, mercy, and truth, the most darling attributes of the Most High, seem to be capable of their clearest and most majestic exhibition to mankind, when they are seen in the discharge of the duties of that office, which God has dignified by declaring Himself the supreme judge of the world. On the other hand I suppose that the legal profession may be pur-

sued, if a man desire to do so, with less reference to high principles of honour than almost any other; and just because this is so, a man has every need of a sense of a divine vocation; because his profession may be regarded as in the lowest sense of the word secular, he has double need of the persuasion that it ought not to be so, and of the determination that by God's grace in his hands so it shall not be.

(γ) Few persons who remember the history of Christ will doubt, that he whose study is the art of healing has emphatically a Christian vocation. Christ threw a dignity and glory over the art of healing by practising it in a supernatural manner Himself; a vocation this, in which merey and charity have the widest field of exercise, of which ministering to our brethren is an especial mark and privilege, and in which the glory of God may be promoted more abundantly than in almost any other,—one therefore in which he who finds himself *may* believe and *ought* to believe that God has placed him there. Nor is it perhaps without its significance that Luke “the beloved physician” was permitted to be an Evangelist as well.

(δ) Or if a man's fortune and talents be such as to enable him to take a part in the affairs of his country, I might say the affairs of the whole world, by becoming a member of the great council of the nation, ought he not to believe that he is called by God to that responsible post? It may make a man proud to be chosen by his fellows, as one to whom they can entrust their interests and in whose judgment they can confide, but it will do more, it will make him humble, to believe that he is chosen by God as one by whose endeavours all things may be so ordered and settled, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

(ε) A similar remark applies to the case of a man who has rank and standing even in a limited district, who has hereditary claims (always willingly conceded) upon the respect of the neighbourhood, or whose wealth gives him an influence which wealth always will give. Ought not such a man to say "by the grace of God I am what I am," to believe that he too is called of God, that his wealth and influence and rank

are his as a trust for his brethren, remembering that even though a coronet and Norman blood be his, yet a kind heart and simple faith are more and better than these.¹⁹

(§) Nay even in the profession of war, the most extreme case perhaps to which the principle can be applied, I believe that a man may be sensible of a divine vocation and may find the means of glorifying God. At least if this be not so, the Quaker's view of the question is the true one; I mean that no Christian has any right to engage in a profession, and no Christian may sanction even the existence of a profession, which involves the supposition of God not being still recognized as "the Lord of Hosts." Doubtless the profession may be abused, doubtless war in its whole spirit is contrary to the principles of the kingdom of the Prince of Peace, but the sword may be used now as of old for destroying the works of the Devil; and we at least as Englishmen, having such recent historical reminiscences as we have, shall not question that in the devotion of a great mind to the science of war the finger of God may sometimes be sufficiently clearly seen.

And so in other cases, more of which I will not adduce. In every honest position of life, however humble or however exalted, a Christian may feel that he has not been left by the ebb of the wild sea of chance, but that he has been called by God and placed by Him where he is. I have drawn my examples not from the humblest ranks of society, because I desired to instance such cases as might chiefly come home to those whom I address, and because in proportion to the elevation and influence of a man's place in the social scale is the importance of his holding high and worthy views of the power which placed him there. What I have said is in reality but an expansion of the truth which we learnt as children, when we spoke of "doing our duty in that station of life to which it should please God to call us," and if these words were really written on the hearts of all those who repeat them, from the Prince of Wales down to the poorest Sunday Scholar, I do not know what better motto they could have for their guide in all the duties of life; but there is a tendency to evacuate these words of all their deeper meaning,

to make a *calling* mean only an *occupation*, and while we speak of the calling to forget that it is God who calls: and so it is that Christian laymen as well as Christian priests sometimes forget their high vocation, and that we fall into the miserable notion that God who in olden times called Abraham, Isaac, Jacob, Moses, David, Jeremiah, and all the goodly fellowship of patriarchs and prophets and priests and kings, has now ceased to call and has left the world to govern itself.

Now I would enforce upon all Christians, both priests and laymen, the great truth that they are called of God, as the only truth which can enable them to think as they ought to think of their privileges and duties in this world. I would have the Priest to regard himself as one anointed by God, one bearing the commission of Christ Himself, one to whom without blasphemy may be addressed the strongest language that Christ Himself addressed to His own Apostles,²⁰—not that he may lord it over his brethren with priestly arrogance, but that he may minister to them with true priestly humility; I would have him to re-

gard himself as one to whom Christ has said in the clearest manner "Follow Me", in order that his sin may appear to him the more monstrous if he follow Christ in hypocrisy, and if in pretending to seek the lost sheep he seek only the fleeces for himself; I would have him to give full meaning to the declarations which he makes, when he says that he believes himself to be called by Christ and moved by the Holy Ghost, because it seems impossible that any one who does really believe this can deem lightly of the duties which he has in so awful a manner assumed. And I would have my lay brethren to believe, that if such doctrine as this be good and wholesome for the clergy, it is good and wholesome for *them*; they too are called of God; Christians, *as* Christians, are "a chosen generation, a royal priesthood"; all have a mission from God in this world, and all will have to give account at the judgment-seat of Christ of the manner in which they have performed it.

Permit me in conclusion, Christian Brethren, to give to the lessons which I have endeavoured to enforce the weight of that divine sanction

which is suggested by the day. I have not forgotten in speaking to you that this is Advent Sunday; and oh, what solemn considerations does Advent Sunday bring before our minds, when we are engaged with the thought of the mission which each man has in this world! As in all other things we find the true pattern of humanity in Christ, so in considering the purpose for which each one of us has been sent, the work which he has to do, the motives by which he ought to be actuated, we gain all the light that we need by fixing our eyes upon the life of Him; those words which He spoke to His Mother when twelve years old form the key to the whole of it,—“Wist ye not that I must be about My Father’s business?”—and that business of His Father which He came to do was manifestly that which did occupy His mind from the commencement of His Ministry to His glorious Ascension into heaven. Advent Sunday seems to bring all this before us at one glance, it is the commemoration of one who came in great humility to do an infinite work of glory to God, and an infinite work of mercy for those whom

He is not ashamed to call His brethren; and this is the picture which in their degree our lives ought to present; we do injustice to the doctrine of Christ being our pattern if we do not regard Him as our pattern in this; wide as is the gap between Him and ourselves, slight the work committed to us as compared with His, paltry the sacrifices which we are called upon to make, small the results which can flow from our best endeavours, still fundamentally Christ's life is the pattern of our life, His mission the proof of the reality and of the divine nature of our own,—we too having a work to perform for the glory of God and the welfare of our brethren,—we too being called upon to humble ourselves, and to do not our own will but the will of Him who sent us. At this holy season, Christian Brethren, I would not turn your eyes away from the Advent of Christ as that of the merciful Redeemer of our race, I would have you to prepare with all solemnity to welcome the birth of Him who is called “Emmanuel, God with us”, but it will not diminish your sense of the wonder of His Advent or of His mercy in coming to visit us

in such humility, if you recognize in Him even when lying as a babe in the manger of Bethlehem the example of the manner in which the work of God ought to be done, if you recognize in the emptying of Himself of His glory implied in His human birth and helpless babyhood the great type of that sacrifice of self, which is the prime condition of doing our Father's will. In fact the life of a true disciple of Christ may be described without irreverence as to its purposes and ends, by those words in which Christ is represented as declaring the purpose and end of His own Advent into the world,—“Lo, I come, to do Thy will, O My God !” May He who has sent us into the world, and given us our work to do, enable each of us to take up the next words of the Psalm, and say, “I am content to do it ! yea, Thy Law is within my heart !”

ALMIGHTY God, who didst give such grace unto Thy holy Apostles, that they readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay ; Grant unto us all,

that we being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. Amen.

... ..

N O T E S.

NOTE 1, p. 1.

His words are as follows :

“Psalmum vero centesimum octavumdecimum non tam propter ejus notissimam longitudinem, quam propter altitudinem paucis cognoscibilem differebam. Et cum molestissimè ferrent fratres mei ejus solius expositionem quantum ad ejusdem corpus psalmi pertinet deesse opusculis nostris, meque ad hoc solvendum debitum vehementer urgerent, diu petentibus jubentibusque nos cessi, quia quotienscunque inde cogitare tentavi semper vires nostræ intentionis excessit.”

In the next page I have misquoted the words of Gregory the Great; he speaks of the *lamb* wading, not the *child*. The words have become a theological commonplace, and I quoted from memory, which misled me. The change is manifestly unimportant.

NOTE 2, p. 20.

There is a curious illustration of parental advice and anxiety amongst a people in some respects very rude and barbarous, in the “Advice of an Aztec mother to her daughter,” printed in Prescott’s *History of the Conquest of Mexico*, Appendix, Part II. No. 1.

NOTE 3, p. 43.

“To one who had sent for him in the prospect of approaching death, and expressed perplexity at various difficulties as to our Lord’s divinity, he begged to hear them enumerated. This was done, one after another, and when

it was concluded, he asked whether anything yet remained. 'No,' was the reply. 'Then,' said he, 'I do not answer one of your difficulties. I grant them all. They are difficulties. I cannot explain them. But now, let me ask you one question. Do you, in the prospect of death, feel that anything can give you confidence and support in such an hour but the belief that Christ is God?' "

Memoir of the late Bishop Stanley, p. 53.

NOTE 4, p. 51.

I think it may be useful to insert in this place the following prayer by Lord Bacon, and entitled

The Student's Prayer.

"To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications; that He, remembering the calamities of mankind, and the pilgrimage of this our life, in which we wear out our days few and evil, would please to open to us new refreshments out of the fountains of His goodness, for the alleviating of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, anything of incredulity, or intellectual night, may arise in our minds towards divine mysteries. But rather, that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith's. Amen."

NOTE ON THE SCEPTICISM OF S. THOMAS.

(The reference to this note in the text has been accidentally omitted.)

Some persons may be disposed to think that I have taken a too favourable view of the character of S. Thomas, and that the conclusion drawn from his speech recorded in S. John xi.

cannot be supported. Chrysostome attributes his conduct upon that occasion to cowardice, and remarks it as a wonderful thing that S. Thomas should be so different before and after the crucifixion. Πάντες μὲν ἐδεδοίκεισαν τὴν τῶν Ἰουδαίων ἔφοδον, ὑπὲρ δὲ τοὺς ἄλλους ὁ Θωμᾶς. Διὸ καὶ ἔλεγεν, “ἀγωμεν ἵνα καὶ ἡμεῖς ἀποθάνωμεν μετ’ αὐτοῦ.” Τινὲς μὲν οὖν φασιν, ὅτι ἐπεθύμει καὶ αὐτὸς ἀποθανεῖν μετὰ τοῦ Χριστοῦ· οὐκ ἔστι δὲ τοῦτο· δειλίας γὰρ τὸ ῥῆμα· οὐκ ἐπετιμήθη δὲ, ἐπειδὴ διεβόσταζεν αὐτῶν τὴν ἀσθένειαν ἔτι. And amongst moderns we find Olshausen commenting thus: Thomas rief aus, überzeugt, ihr Tod wie der des Meisters sey unabwendbar: ἀποθάνωμεν μετ’ αὐτοῦ. In diesen Worten spricht sich allerdings eine grosse Treue aus, aber auch eine Glaubensschwäche und ein Überschätzen äusserer Umstände und Verhältnisse über die siegreiche Kraft des Geistes, welche überhaupt diesen Apostel charakterisirt.” And he adds in a note, “Tholuck macht mit Recht darauf aufmerksam, das es ein wichtiges Moment für die historische Glaubwürdigkeit des Johannes ist, dass ganz unabsichtlich eine solche psychologische Gleichförmigkeit in den charakteren hervortritt.” Neander in his *Life of Christ* takes a similar line.

But suppose Chrysostome's view concerning the cowardice to be right, and Olshausen to be also right in finding in the speech of S. Thomas a weakness of faith and tendency to put external circumstances above the power of the Spirit, still I am not wrong in seeing also in the speech the marks of deep loving affection; if S. Thomas really feared death both for his Master and for himself, all the more remarkable is the constancy of his love. I feel very much disposed to question the truth of the views taken by the commentators whom I have above quoted, but I wish to shew that even admitting their truth my view of S. Thomas' case is tenable.

I think that the specimen which we have of S. Thomas' character in S. John xiv. is quite consistent with the same

view. Neander in relating it says that "Thomas, who seems to have remained in bondage to sense more than any of the others, said to Him, 'Lord we know not whither Thou goest, and how can we know the way?'" It is to be observed however, that although Thomas might by this question have shewn a want of spiritual discernment, yet it is probable that the question was in such a tone as not to be displeasing to the Lord, for Christ in reply, without reproaching the querist, enunciates one of the most gracious revelations of Himself which He ever made. Compare the Lord's answer to Thomas with that given almost immediately afterwards to S. Philip: "Philip saith unto Him, Lord, shew us the Father, and it sufficeth us," a demand displaying apparently some dissatisfaction with Christ's mode of dealing with them; and the Lord's reply is one conveying personal reproach to the Apostle: "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father?" I think it is pretty clear from this that there was something in Philip's speech offensive to the Lord, which there was not in that of Thomas; Thomas might be as ignorant as Philip, but he was more patient and more humble.

Upon the whole I see nothing to interfere with the conclusion, that S. Thomas was a man of warm affections and devoted loyalty, but (it may be) slow in his spiritual perceptions. I think that there has been perhaps an undue tendency on the part of commentators to take the story of his doubts as the normal representation of his mind, and to interpret all other records of him in subordination to the view of his character formed from that story; but it seems to me a juster course to interpret the story of his scepticism in consistence with the previous notices which we have of his character. Nor is it a slight confirmation of this view that it takes away that violent contrast between Thomas

before the resurrection and Thomas afterwards, which Chrysostome imagines himself to have detected.

NOTE 5, p. 62.

I say "in the Pope," not as a mere catchword, but because I intend to refer, not to other doctrinal differences between Rome and ourselves, but especially to the Papal claim of infallibility.

NOTE 6, p. 64.

"Not a *theorem* but a *problem*"—is a striking remark concerning human life, which I remember to have heard made in the University pulpit by my lamented friend, the late Rev. F. Myers of Keswick.

NOTE 7, p. 66.

There is a pathetic illustration of what is here said, in the conclusion to the preface of Greg's *Creed of Christendom*.

NOTE 8, p. 77.

I am tempted by several reasons to quote here a portion of the article on this subject in Dr. Hook's *Church Dictionary*.

"For the first eight centuries, the eastern and western Churches, those who used the Latin, and those who used the Greek tongue in their offices, were of one communion, though not without interruption; but in the ninth century took place that final separation, which involves one of the most astounding of the phenomena presented by the past or present aspect of the Church of Christ—the separation of the body into two mighty portions, each claiming to be the Catholic Church of Christ. To borrow Archdeacon Manning's words, 'the Christian world was sundered; and the two great members had no third or common body to unite them. They were in point of extent so nearly equal that

each claimed to be the greater; and no one can venture to award between them. They mutually charged each the other with heresy and schism: and history abundantly proves that they were both in fault—the Greeks by violence, the Latins by ambition: the Greeks denouncing the addition of the words ‘Filioque’ as heretical, which they are not: the Latins requiring the acceptance of them as if they had the sanction of a general council, which they do not possess: but be the faults of the Greek Churches never so great, they cannot be laid in the balance against the usurpation as a supreme pontificate by the Bishop of Rome. This attempt of the Roman patriarch to subject the four eastern patriarchates to his exaggerated jurisdiction, is a claim which, so long as persisted in, must throw upon the Roman Church the sin of keeping open an inveterate schism. The most learned and candid writers of that communion have long ago acknowledged that the conduct of the Roman Church in thrusting Bishops and clergy into the eastern Churches, was unjustifiable on any principle but that of providing Latin rites for members of the Latin Church dwelling or detained in the East, and that the vain theory on which it is persevered in, is one chief cause of irreconcilable alienation. For seven or eight hundred years this separation has been complete, and for four hundred all systematic efforts at reconciliation may be said to have ceased. Now no man can diligently examine and sum up the charges on either side, without being thoroughly satisfied that, if a more petulant temper be found among the Greeks, yet the formal and positive causes of division are to be laid to the charge of the Roman Church. One instance will suffice, namely, in the extravagant and intolerable claim of universal supremacy.

“Upon these grounds, it may be safely concluded, that on neither side is there either formal heresy, or schism of such a kind as to cut either of them off from the one visible Church, and from communion with the one Head of the Church in heaven. Although on both sides a most grievous wrong and wound is done to the body of Christ, yet on both sides there may be salvation. Both, with their respective obscurations of the light of truth, and with the

virtual denial of parts by consequence, yet retain the whole faith. Both with their characteristic irregularities, retain the whole discipline of Christ. In the objective unity they are still one : in their great moral probation they have grievously fallen : without doubt, the peculiar faults of both are aggravated and made inveterate by division. The suspension of communion has deprived them of the mutual check and mitigating influence of each on the other, by which they might both have ripened into perfection. In the stead of this healthy discipline, have come between them the irritations of defeated ambition and jealous resentment. Although the moral habit of both Churches is severely injured by this unholy strife, yet they have sacraments both valid in themselves and efficacious to the saving of souls ; they have the true knowledge of God, and the perfect traditional type of the Divine image, and the divinely appointed discipline and probation of man's moral being. They are, in fact, members of the One Holy Catholic Church, and though their mutual fellowship is suspended, they have all other blessings of which the One Church is the shrine and treasury.'"

NOTE 9, p. 83.

I call this a much abused principle because it is often regarded, not as against the Romanists, who refuse to the Bible its proper office, in which sense Chillingworth enunciated the principle, but as an absolute principle of religion, in which sense it is quite gratuitous and likely to be the source of great mischief.

NOTE 10, p. 83.

There is an exception to this assertion in the case of the Book of Revelation, the only portions of this book used in public worship being a few selections used for the Epistle in the Communion Office. On this subject I transcribe the following passage from Sermon VIII. of Mr. Maurice's volume of Sermons on the Prayer-book :

“In one arrangement concerning these lessons, the compilers of the Prayer-book seem to me to have failed in moral courage, and I cannot but think that their descendants have suffered severely for their cowardice. I do not see that they were justified in omitting the Apocalypse in their courses of Sunday or daily reading. Had they surrounded it with the solemnities of worship, had they taught us to read it like the other Scriptures, as if we were in God’s presence, I cannot believe that we should have dared to indulge in the fond trivialities which every commentator, almost every private individual, seems to think he may safely pour out upon a book surely as grand and awful as any that exists in human language.”

Wheatly tells us that “none of this book is read openly in the Church for lessons, by reason of its obscurity, which renders it unintelligible to meaner capacities”; and this may probably represent the principle upon which the compilers acted, nevertheless I think that Mr. Maurice’s impeachment of the wisdom of their conduct is well worthy of consideration.

NOTE 11, p. 84.

Mr. Gladstone in his book upon *Church Principles* shews by actual figures the extreme improbability of a failure of canonical ordination; and I think that every one who reflects will see the greatness of the improbability; but I am anxious that the question of an apostolical succession of ministers should not be one depending merely upon the results of arithmetic. We sometimes hear it asked triumphantly, who can prove satisfactorily that every link in the chain from the Apostles to himself is sound? I should answer, who would think it worth while to spend his time in testing each link?

NOTE 12, p. 90.

This seems to me to be the fundamental fallacy of a very earnest little book written some time back by the Rev. H. Gordon, and entitled *Reasons for my Conversion*: the same fallacy has appeared to be at the root of other secessions from the English Church which have come under my notice.

NOTE 13, p. 101.

The College Chapel is a very valuable portion of the College system, and is so considered I believe by a large number of the students themselves; the more a young man accustoms himself to regard attendance at Chapel as a Church privilege, and the less as a College task, the more he will feel its value and importance. I may take this opportunity of saying, that it seems to be a matter worthy of the attention of College authorities, whether in one respect the religious advantages of the students might not be increased; I refer to the administration of the Holy Communion in the College Chapel. Nothing can upon the whole be more satisfactory, according to such information as I have received, than the attendance of the students at that ordinance, and something has been done in many Colleges in the way of rendering the opportunities of Communion more frequent, but why not more frequent still? why should young men be driven to Parish Churches for the enjoyment of spiritual privileges which the College Chapel ought to supply? Might it not be desirable to celebrate the Lord's Supper weekly at an early service, independent of the ordinary morning prayers of the College, the attendance being of course quite optional? At all events it seems difficult to assign any reason for a less frequent celebration in College Chapels than in Parish Churches, especially considering that the 23rd Canon ordains the Holy Communion "to be administered in all Colleges and Halls the first or second Sunday of every month."

NOTE 14, p. 108.

"How important is the truth which we express in the naming of our work in this world our 'vocation,' or, which is the same expressed in homelier Anglo-Saxon, our 'calling.' What a calming, elevating, solemnizing view of the tasks which we find ourselves set in this world to do, this word would give us, if we did but realize it to the full. We did not come to our work by accident; we did not choose it for ourselves; but, under much which may bear the appearance of accident and self-choosing, came to it by God's leading and appointment. What a help is this thought to enable us to appreciate justly the dignity of our work, though it were far humbler work, even in the eyes of men, than that of any one of us present! What an assistance in calming unsettled thoughts and desires, such as would make us wish to be something else than that which we are! What a source of confidence, when we are tempted to lose heart, and to doubt whether we shall be able to carry through our work with any blessing or profit to ourselves or to others. It is our 'vocation,' our 'calling'; and He who 'called' us to it, will fit us for it, and strengthen us in it."—TRENCH *On the Study of Words*.

NOTE 15, p. 114.

The answer to this question implies our assent to the soundness of the system of the English Church, as established in this kingdom: in discussing it however the design of this sermon has led me to confine myself entirely to that view, which involves the profession of the belief of an inward call.

NOTE 16, p. 116.

There is a very common practice in respect of the word Providence, to which I here allude, and which I think ought to be discouraged. Certain events are spoken of as

“providential,” which no doubt they are, but the application to the term to particular cases which our short sight may select seems to deny the character of providential to others. The true view of the matter seems to be expressed by such words as these, “a sparrow shall not fall on the ground without your Father,” or “He that keepeth Israel shall neither slumber nor sleep,” or those of the Collect, “O God, whose *never-failing* providence ordereth *all things* both in heaven and earth.”

NOTE 17, p. 128.

It is with great pleasure that I quote the following words, which form the conclusion of Mr. Hopkins' Address delivered by him as President at the Hull Meeting of the British Association for the Advancement of Science.

“But still, Gentlemen, we should not be taking that higher view of science which I would wish to inculcate, if we merely regarded it as the means of supplying more adequately the physical wants of man. If we would view science under its noblest aspects, we must regard it with reference to man, not merely as a creature of physical wants, but as a being of intellectual and moral endowments, fitting him to discover and comprehend some part at least of the laws which govern the material universe, to admire the harmony which pervades it, and to love and worship its Creator. It is for science, as it leads to this contemplation of Nature, and a stronger sense of the beauties which God has spread around us, that I would claim your deeper reverence. Let us cultivate science, Gentlemen, for its own sake, as well as for the practical advantages which flow from it. Nor let it be feared lest this cultivation of what I may call contemplative science, if prosecuted in a really philosophic spirit, should inspire us with vain and presumptuous thoughts, or disqualify us for the due appreciation of moral evidence on the most sacred and important subjects which can occupy our minds.

There is far more vanity and presumption in ignorance than in sound knowledge; and the spirit of true philosophy, be it ever remembered, Gentlemen, is a patient, a modest, and a humble spirit."

It is a great delight to find such views inculcated upon such an occasion, and the more so because those who are familiar with Cambridge know that they are exemplified there in many admirable instances. The fancy of an incompatibility of great scientific attainments with the most simple and earnest Christian faith is one, of which the present condition of Cambridge is a great practical refutation.

NOTE 18, p. 129.

I may perhaps be allowed to refer to the judgment delivered by Judge Coleridge, in the case of *Achilli versus Newman*, as a commentary upon what I have said concerning the office of a Christian judge.

NOTE 19, p. 132.

"Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."

TENNYSON.

NOTE 20, p. 134.

I refer of course to the form of words in which the Bishop confers the office of the Priesthood.

THE END.

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